THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15.

VOL. VII. NO. 33. NEW YORK, SATURDAY, OCTOBER 28, 1837. WHOLE NUMBER 345.

NEW YORK PROTESTANT EPISCOPAL PRESS,
DEPOSITORY NO. 28 ANN STREET.

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THE CHURCHMAN

Is printed and published by the New York Protestant Episcopal Press, No. 28 Ann street, at Three Dollars per annum, in advance.

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POETRY.

From the Christian Keepsake for 1833.

THE FRIEND ABOVE.

BY MRS. L. H. SIGOURNEY.

"Lay up for yourselves treasures in heaven."

The rust hath found thy gold,
Though lock'd within thy thought;
And in thy richest vestment's fold,
The moth its vengeance wrought.

The robber to thy hoard
Hath cut his secret way—
And what the toil of ages stored,
A moment swept away.

If thou a wealth wouldst gain,
Refined from earthly dross,
And lay thy treasure up in heaven,
Thou shouldst not suffer loss.

There was a tender love,
Which all resistless stole,
Until the Giver of thy joys
Was banish'd from thy soul.

A blast thine idol shook,
Cold in the grave it slept,—
If thou hadst sought a friend above,
Thou hadst not thus have wept.

From the Protestant Episcopalian.

MARRIAGE WITHIN DEGREES PROHIBITED.

In most cases, marriage within the degrees usually prohibited, or so deemed to be, is clearly wrong, and even wicked; in at least one or two, however, of such cases the wickedness of such an union is by many denied, and even its impropriety held to be doubtful. The principal case of the latter sort is, that of marrying a deceased wife's sister. On this point the present writer has several times been orally consulted by his brethren in the ministry; and recently by one of them by letter, His reply he takes the liberty of sending to the Protestant Episcopalian, for publication, that if he is in error he may be corrected by others who are better informed, seeing the question is one very difficult of clear solution. The brevity of a letter compelled him to condense his arguments and topics as much as possible; but he hopes they are stated with sufficient plainness to be understood, as well by general readers as by those who may investigate the justness of his conclusions. That these conclusions are not of a more decided character is owing, he apprehends, to the difficulties just intimated.

While treating on this particular case, the writer's thoughts have naturally been turned to the general subject of establishing a table of degrees prohibited, under the authority of the Protestant Episcopal Church; and he takes the further liberty of appending to the letter his reflections on that weighty matter. In regard to these, also, he is far from claiming deference for them, and submits them rather to obtain light than to impart it.

The letter in reply to one asking counsel on this subject is as follows:—

Rev. and dear Sir,—You have imposed on me a task of no small difficulty; to solve the question, "whether a man may lawfully marry his deceased wife's sister?" Much has been written on both sides of this controversy; and it is very doubtful whether either is exclusively right or exclusively wrong. Enough, I think, can be ascertained to bind the strictly conscientious; indeed the very existence of a doubt is sufficient for that; and this ought to be enough, both to prevent good Christians from making such marriages, and Christian ministers from solemnizing them. But some people, and even good people, claim the benefit of the doubt in behalf of their liberty, and contract such alliances; and then arises the further question whether, when contracted, they are void: and here my own judgment is, that they are not void in their own nature, or in virtue of any clear scripture.

The law on this subject is threefold—the law of the land—the law of the Church—and the law of God.

1. No mistake can arise concerning the law of the land. In England such marriages are forbidden by the civil authority. In Pennsylvania they are not.

2. So likewise, in England, the law of the Church is explicit. The table of kindred and affinity is made binding by the 99th canon, which not only prohibits such marriages before they take place, but also declares them, when made, to be "void from the beginning," and orders them to be "dissolved," and the parties to be "separated by course of law." So far, all is plain. But dissent being legalized in England, the dissenters are not bound in conscience by the laws of the English Church, though they are by that of the land: whether the dissenters, as such, have adopted the table of kindred and affinity, so as to make it the law of their churches, I am not informed.

But the immediate question is, whether WE, American Episcopalians, are bound by this law of our mother Church. Very respectable authority, nothing less than the House of Bishops, has declared that we *are* so bound. In 1808, that House "observe" that "they consider that table as now obligatory on this Church, and as what will remain so; unless there should hereafter appear cause to alter it," &c. (Journals, p. 259.) The House consisted of Bishops White and Claggett, both of whom agreed, of course, in this "sentiment;" so that we have their highly respectable individual authority, besides that of the House. (We have also that of Bishop White in his Ordination Offices, p. 229.) Still, venerable as is this opinion, I cannot defer to it: and for these reasons. 1. It was not concurred in by the other House, the Journal of which only states that it "was received and read," (p. 251,) a method of disposing of it which appears very like a want of approbation on their part, or, at least, of readiness to approve. 2. The matter submitted to the Bishops by the other House was, "the expediency of *adopting* the English canon concerning marriages;" which shows that the House of Deputies did not consider that canon as already "obligatory:" and as they did not express a change of this opinion, after receiving that of the Bishops, the presumption is, that it remained unchanged. 3. If any of the English canons, the matter of which is not provided for by our own ecclesiastical legislation, or is not inconsistent with the state of things among us, is "obligatory" on us, every other English canon of that sort is equally "obligatory;" a position that would cover much more ground than any person in our Church would be disposed to yield. 4. The canon requires the marriage to be dissolved, declaring it void, which our Church cannot hold decreed, without the concurrence of the civil powers.—For these reasons, I dissent from this opinion of the House of Bishops, and conclude that our Church is not bound by this law of the Church of England, and so has no ecclesiastical law on the subject. The table without the canon is like a law without an enacting clause.

Nevertheless, the judgment of the Church of England concerning such marriages, though not law to us, is worthy of great deference.—And so is the judgment of our House of Bishops on that point. Against such a judgment nothing but clear evidence for the opposite opinion should have weight with Episcopalians or Episcopal clergymen, as to contracting or solemnizing such marriages. Their validity, however, among us, after being contracted, must depend on their compatibility with the law of God. With this law, most of those mentioned in the table are clearly inconsistent; but your inquiry is confined to the one case of marrying a deceased wife's sister.

3. The law of God on this point is contained in Lev. xviii. 16, 18. In the former verse, marrying with a brother's wife (widow) is forbidden. In the latter, the "taking of a wife to her sister, to vex her, in her lifetime:" the margin reads, "one wife to another, to vex her, in her lifetime." If the marginal translation be the proper one, the eighteenth verse forbids polygamy, and has no bearing on the case before us. If the text be the true rendering, there is an implied permission to marry the sister of a deceased wife, which would settle the question. But the text and margin of our translators have equal authority, which leaves the matter, as resting on the English Bible in complete obscurity. And if we go to authorities other than our translators, the same diversity is found, though, so far as I have examined, with a preponderance in favor of the permission of the marriagas in question.

As arguments that verse eighteen relates to polygamy, it is alleged as follows. 1. The prohibition to marry a wife's sister is needless, it being included in that against marrying a brothers' s wife, and indeed in that against marrying one's own sister: hence it is probable that the other subject, polygamy, is referred to. But this does not answer the plea, that the verse *allows* the marriage of a wife's sister, after the death of the former. 2. The reason of the prohibition, viz., that the living wife be not "vexed," is more applicable to other women than to a sister, already beloved. This, however, is very uncertain ground: two sisters might indeed retain their affection as the wives of one man; but there would always be the risk of verifying the maxim, that the quarrels of near friends are the most bitter. 3. If polygamy be not forbidden in this passage, it is nowhere forbidden in the Mosaic law. Here, however, it is replied, that that law recognised polygamy, in Exod. xxi. 10; Deut. xxi. 15, that our Saviour did not appeal to any Levitical statute, but only to the creation of one woman for one man, when he argued against divorces and polygamy—that David and other good men would not have disobeyed a positive statute on this subject, had there been one—and that it would never be said that God gave him his master's wives into his bosom, in addition to those he had already, had God prohibited expressly such a procedure.—All this appears cogent, as a reply; and yet it may not be valid. For the law might forbid polygamy, and yet provide for cases in which the prohibition was disregarded, and so wink at the "practice" because of the hardness of their hearts:" if Moses tolerated the practice, yet forbade it not, the toleration would amount to permission, which cannot be allowed: there being this toleration, obscuring the law, our Saviour argued not from Moses, but from the creation, which was a clear topic: and God gave the royal widows to David, as an honor to both parties, polygamy being actually prevalent and tolerated, and also in virtue of his sovereign right to dispense with his own laws. Between these opposite arguments, the case is far from clear. The verse may be referred to polygamy.

If such be its meaning, there is no plea, from Scripture for marrying a deceased wife's sister. But it remains to be noticed, that the translation "take a wife to her *sister*" is literal, and "take one wife to *another*" wife, is not so. This fact throws the burden of proof on those who contend for the verse's reference to polygamy: and it likewise explains why the majority of commentators regard it as relevant to the case before us. To sustain this burden of proof, it is alleged—that marriage between the same relations is forbidden, viz., that of a man with his brother's wife—that affinity and consanguinity are made equivalent in several places in this chapter, and so the wife's sister is the husband's sister, and not to be married by him any more than his own sister—and that this relationship is in the second degree, and as the third degree is included in the prohibition, much more must the second. These unquestionably are strong considerations; yet it may well be doubted whether they are sufficient (beyond all reasonable objection) to put aside the literal sense of the verse; and this forbids a man to marry his wife's sister only "in her lifetime," and so, by inference, allows him to do so afterwards. The literal, natural, ordinary sense of the words is always to be preferred, when not absurd, or inconsistent with known facts or clear precepts. Whether, then, the precept not to marry a brother's wife is a *clear* precept not to marry a wife's sister, and whether the precept not to marry "any that is near of kin" (verse 6) is a *clear* precept to the same effect, are the points on which this controversy hinges: and they are obviously points concerning which, especially the former, opposite views may be taken by minds equally candid and judicious.

To me it appears that there is not plain enough authority in the law of God to satisfy the conscience of those who wish to be parties in such a marriage, or of a clergyman requested to solemnize it; yet also that there is not plain enough authority there to pronounce the marriage void, or to inflict on the parties either social, civil, or ecclesiastical penalties.—Should our Church ever legislate on the subject, I hope she will forbid such marriages, on the ground of their doubtful propriety; but nothing more, no declaring them void, no penalty of any kind for an act which is only doubtful.—In this latter respect, declaring them void, and ordering a separation, the Church of England has gone too far, and, as is usual in such cases, is losing the support of public opinion, even within her own pale; of which there is evidence in the note to Lev. xviii. 18, in D'Oyly and Mant's Bible.

When I say there should be no penalty for such marriages, I except the case of the clergy, as is done in the apostolical canons. The 15th reads thus: "He that taketh to wife two sisters, or the daughter of his brother or sister, cannot be a clergyman."[*] No man should be a clergyman who ventures beyond the clear boundaries of duty, and allows himself in doubtful actions. This canon may be regarded as a proof that the construction of the verse mentioned was held uncertain at an early period of Christianity; for it implies that such a marriage was deemed valid; it does not positively condemn it in the laity; while yet it represents it as too questionable to be tolerated in a clergyman. Wheatly thinks that this canon amounts to a total prohibition; but its language does not bear him out in so broad an assertion.

Your three questions, therefore, I answer thus. It is doubtful whether a man may lawfully marry his deceased wife's sister—being doubtful, it is your duty not to solemnize such a marriage—but if the parties marry, they are not to be repelled from the communion, or in any way molested or frowned upon.

Yours, &c.

The last time the subject of a table of kindred and affinity came before the House of Bishops was in 1817, when Bishops White, Kemp, and Croes were appointed a committee to report to the then next General Convention, (p. 43.)—Nothing has since been done, and the venerable members of the committee have all departed this life. The matter, therefore, is freely before the Episcopal public.

With writers who treat of incest as an offence against the law of nature, the principal basis of that law is held to be the prevention of improper familiarities between those who are "brought up and live together in a state of unreserved intimacy." This object is so important that we cannot reject it as one of the natural grounds for constituting such an offence. But as near relations may be brought up with oceans between them, yet can never marry, and as persons neither related nor connected may be brought up in the same family, and may marry, a more perfect natural basis appears necessary. I submit, therefore, that this crime is against enlightened natural sentiment; and that the existence and propriety of such a sentiment are postulates, neither requiring argument, nor admitting of contradiction. Nothing but necessity or divine law can set it aside, in particular cases.

This ground being assumed, it remains that the limits be defined within which this natural sentiment shall be held obligatory; for, though it speaks plainly of itself, in regard to some of the nearer relationships, it requires, like other natural principles, some authority for the precise extent of its operation. The right to life, liberty, and the pursuit of happiness is a natural right, yet limited as to its exercise by laws, human and divine. Indignation against those who invade these privileges is a natural and virtuous sentiment, yet restricted in the degree of its indulgence by similar enactments. And so is the abhorrence of the intermarriage of near relations a sentiment both natural and virtuous; but all the degrees of relationship on which this abhorrence shall impose a prohibition of marriage can only be settled by positive institutions.—While all persons of sound mind and correct principles feel, more or less strongly, a natural sentiment, the very fact that some feel it more and some less, indicates the propriety of subjecting it to a general rule, that all may be equally governed by it.

For the definition of the prohibited degrees, the law of God is paramount. And there being such a law in the Old Testament, not revoked in the New, while yet incest is condemned in the latter as a transgression of Christian obligation, and an appeal made even to "Gentile" interdictions of the crime, which appeal ratifies the natural sentiment against it—these considerations evince that the general Levitical law on this subject remains in full validity among Christians. St. Paul evidently referred tacitly to a divine law, when he declared that the offence was "such as is not so much as named among the Gentiles;" and there is no divine law but that in the Pentateuch. By that general law, therefore, Christians are fully bound.

It is unnecessary to detail the various prohibitions specified in this law: they can easily be collected. But it is very important to settle certain rules for construing it.

A writer in theProtestant Episcopalian, (vol. 3, p. 463,) while commenting on the 15th apostolical canon, declares the opinion, and refers to authority for it, "that those marriages only are prohibited which Moses has expressly specified, and not others, though in a like degree of affinity." Against this opinion, the opening and general precept on this subject, in Lev. xviii. 6, is sufficiently clear, "None of you shall approach to any that is *near of kin* to him."—Nearness of kin is the basis of the whole prohibition; which implies that not only the cases "expressly specified," but all "like degrees" of nearness are included. And this settles the question of marrying a niece; for as a man may not marry his aunt by this law, not even his father's brother's wife, so neither may a woman marry her uncle, not even her father's sister's husband. It would also settle the question of marrying a wife's sister, but for the difficulties mentioned in the foregoing letter: to marry a brother's wife is clearly forbidden; and unless verse 18 be an excepting clause, as however is very respectably and widely maintained, a woman ought not to marry her sister's husband.

In the next place, several of the prohibitions treat affinity the same as consanguinity, marrying a father's brother's wife is as much forbidden as a father's or mother's sister; marrying a step-mother, or daughter-in-law, a brother's wife, a step-daughter, a step-grand daughter; all these relationships are included as equivalent to "nearness of kin." These all, however, are cases of affinity proper, or primary affinity, viz. that produced by one marriage: when a second marriage is contracted, the relationships produced by the one do not become relationships in the other, except to the marrying parties themselves, though some of these may justly be deemed affinities in a secondary sense. But marriage between these secondary connections is not forbidden. Hence, while a man may not marry his step-mother, he being in affinity proper with her, in virtue of her being a party in the marriage with his father, he yet may marry her sister or daughter, (by a former husband,) as the second marriage of his father is not sufficient to make them his aunt and sister, or half sister; so likewise he may marry the sister or daughter of his step-father. On a similar principle, a man may marry the sister of his son's wife, or of his daughter's husband; the affinities produced to his son or daughter by their marriage not being affinities proper to him. A wife's son's wife, a wife's brother's wife, and a wife's nephew's wife, rank as an affinity proper, but not the daughter of a son's wife (or daughter's husband) by a former union: marriage with the three former is forbidden by the due construction of the divine law, though the prohibitions are not included in the English table: with the latter marriage is not forbidden.

These distinctions show what is meant when affinity is regarded the same as blood relationship in the prohibited degrees; it is affinity proper. And as many degrees of affinity proper, as of blood relationship are by this rule forbidden, both are included as constituting "nearness of kin." In the divine law the prohibition extends to three degrees, and such is the case with the English table, though not fully carried out. By the old canon law, says Wheatly, cousins to the seventh generation, counting (I presume) from the grandfather, or common ancestor, were prohibited intermarriage; but the fourth council of Lateran, in 1215, reduced the degrees to four, which still prevented the intermarriage of cousins german. For this, however, there appears no warrant in the Bible.—Only three degrees, whether of consanguinity or affinity proper, are there forbidden.[†] but it must be presumed that the prohibition beyond that degree in the direct line, including the whole chain of grandparents, and their grandchildren, was deemed unnecessary, both because utterly improbable in the course of nature, and because contrary to the very basis of natural sentiment.

If the principle and illustrations now set forth be deemed correct, it will result, that, when our Church shall enact a table of kindred and affinity, it should be that of the English Church, adding the prohibitions concerning marrying a wife's son's wife, a husband's daughter's husband, a wife's brother's wife, a husband's sister's husband, a wife's nephew's wife, and a husband's niece's husband—perhaps there may be others. Concerning the *penalty* for transgressing this enactment, there will be more difficulty. The Church has no penalty to inflict but repulsion from the communion, or full excommunication: without the agency of the civil power, which should act independently of the ecclesiastical, there can be no other punishment; neither can such marriages be dissolved, or even declared void, by the Church alone, without assuming the ground that marriage is *exclusively* a religious contract, and not in part a civil one; which opinion, besides being a mistake, and held perhaps by few or none, would never be conceded in either this or our mother country.

Shall, then, repulsion from the communion be the penalty? Yes, we reply, in the more important cases; in some, if they ever occur, it should be the greater excommunication. But the minor infringements of such a law may safely, perhaps, be left to public reprobation: yet even this should be discouraged in the case of marrying a wife's sister, the divine prohibition of that union being more doubtful than the permission of it; though the latter also is too doubtful to keep it out of the table.

To separate the two classes of prohibitions, the writer would propose that the table be constructed in two divisions; the former to include all the degrees "expressly specified" in the Bible, with the relationships identically corresponding, and naming them as applied to women as well as men; the latter division to include all other cases, to the third degree, whether of consanguinity or affinity proper, as also that of marrying a wife's sister. Transgressors in the former class to be repelled from the communion at least: those in the latter class to be left to their own consciences and the judgment of their Christian brethren and the public at large. To complete the legislation, it should be added, that clergymen marrying contrary to the first division, shall be degraded; contrary to the second, shall be held, *ipso facto*, to have renounced the ministry, and be deposed. Also, that no person who has broken any part of the table can be ordained. And yet further, that clergymen solemnizing marriages of the first class shall be degraded; of the second class, shall be suspended for a term of years. No part of such a law, of course, would apply to past transactions.

Note.—Since penning the foregoing remarks, the author finds, in conversation with intelligent persons, that the Levitical injunction to marry a brother's wife, in certain cases, is allowed more weight than is supposed. That case was a mere exception to the divine elucidation and sanction of natural sentiment, and the enactment was made for a special purpose requisite in the Jewish nation, and not in any other. A mere exception for a special purpose is of no force where that purpose does not exist, and against the broad prohibition in Lev. xviii.: a prohibition not repealed. As to the cases of Abraham's marrying his half sister, and Jacob's marrying two sisters, it is possible they were both irregular, even in that early stage of society; at all events, the complete divine law on the subject had not then been revealed, and such occurrences antecedent to that revelation are of no force after it. Divine laws, particularly of the prohibitory kind, should always be so construed as to sustain the law, and discourage the offence: no exceptions but those plainly applicable are to be taken into consideration. This rule appeared so plain to the writer, that he omitted a reference to it in his argument.

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[*] See Protestant Episcopalian, vol. iii., p. 382. In a late number of the Chronicle of the Church (34) the canon is translated thus: He who has married two sisters, or his niece, may not become a clergyman." If this rendering "niece" be meant "of his own niece," the two versions so far agree. I cannot conveniently refer to the original. Another discrepancy is, that the one translation seems to make such a marriage, after ordination, a ground of deposition; while the other merely precludes the ordination of him who has already thus married.

[†] The collateral degrees are reckoned through the common ancestor: those, for example between a man and his aunt, or his uncle's wife, in Lev. xviii. 12, 13, 14, count thus,

2
A
1 3
B C
D

ADDRESS OF THE RIGHT REV. BISHOP BENJAMIN T. ONDERDONK TO THE CONVENTION OF THE DIOCESE OF NEW YORK.

(*Continued.*)

Second Sunday in Advent, December 4, confirmed 11 in St. Paul's Church.

Thursday, 29, consecrated St. Paul's Church, Flatbush, King's county.

Festival of the Circumcision of our Lord Jesus Christ, Sunday, January 1, consecrated Calvary Church, New York, a small but neat and commodious edifice erected by a parish recently organized in a part of the city peculiarly destitute of the means of moral and spiritual culture, and over which, I am happy to say, it is exerting an influence that must be most gratifying to the Christian, the Churchman, the good citizen, and the friend of man.

Thursday, 5, consecrated St. Andrew's Church, Richmond, Richmond county. This is an ancient edifice, having been erected about one hundred and twenty years ago, and consequently very long before our portion of the Church had the services of that order of the ministry to which long-established catholic observance has assigned the solemn consecration of the houses of the Lord. The interior, however, having been entirely renewed, the Vestry, following precedent, which, under similar circumstances, had been set in other parts of the country, requested its consecration.

It is an interesting circumstance connected with this ancient church, that its pastoral charge has, for about fifty years, been held by but two individuals, and they father and son; the venerable Bishop of Virginia having been in that charge for about twenty-one years, when he was succeeded in 1808 by the present incumbent.

Septuagesima Sunday, January 22, in St. Thomas' Church, New York, confirmed 54.

Second Sunday in Lent, February 19, in the Church of the Ascension confirmed 40.

Wednesday, March 1, in St. George's Church, Flushing, Queen's county, admitted John B. Kerfoot, an instructer in the Flushing Institute, to Deacons' Orders.

Friday, 3, at a special confirmation in Trinity Church, New York, confirmed 1.

Fourth Sunday in Lent, March 5, in the Mission Church of the Epiphany, admitted George Mills to the order of deacons. Mr. Mills is now the minister of St. Timothy's Church, in this city, composed of Germans and their descendants, and in which divine service is celebrated in the German language.

The large number of Germans settled in various portions of our country, and the accessions constantly making to their body, induced the last General Convention to adopt measures for the publication of an authorized edition of the Book of Common Prayer in the German language.—The committee intrusted by the Convention with the important work are proceeding with all the despatch consistent with due attention to accuracy. Meanwhile, a zealous movement in this city, under the auspices principally of the Rev. Mr. Mills, who has given the most disinterested proofs of the sincerity with which he has dissolved his connection, heretofore most respectably and creditably maintained, with a religious communion extraneous from the Church, and cast in his lot with the latter, has led to the formation of the above-mentioned church, and to the printing, for present use, and until the authorized German Prayer-book is prepared, of the daily service, the litany, the Catechism, and other parts of the liturgy.

This movement deserves, as it needs, the liberal patronage of the Church. The German population of this city is very great, and must exert no small influence on its character and destinies. It must, if we would act the part of Christians and of true patriots, be brought under the benign and meliorating influence of Christian piety and Christian morals. And for the security of these, the principles, institutions, and services of our communion are daily seen to be the most efficient means. Let then their influences be widely spread. It is right that in this great commercial emporium, where are congregated men from almost every nation under heaven, each should, as far as may be, hear in his own tongue the great things which God has caused to be written for our spiritual and eternal good, and have access to the celebration, as he can best understand them, of the holy services and ordinances of the Gospel, as presented and maintained by our primitive catholic Church. The French and German churches of this city are important and extensively influential means to so good an end, and as such should hold large place in the estimation of all good members of the Church.

Fifth Sunday in Lent, March 12, confirmed 43 in St. Clement's Church.

Wednesday, 15, in Grace Church, Jamaica, Queen's county, admitted the Rev. Nathaniel P. Knapp, Deacon, assistant minister of the parish, to Priests' Orders. Mr. Knapp has since resigned that station.

Sunday next before Easter, March 19, in the French Church Du St. Esprit, New York, confirmed 16.

Easter Day, March 26, in Christ Church, admitted Samuel C. Davis to Deacons' Orders.—Mr. Davis is the minister of St. Stephen's Church, New Hartford, Oneida county, where he succeeds the Rev. Charles N. Bradley, whom ill health compelled to resign the parish.

Saturday, April 1, in St. John's Church, Philipsburgh, Westchester county, confirmed 10 in the morning, and preached again in the evening.

First Sunday after Easter, April 2, in the chapel of St. Peter's Church, New York, in the morning confirmed 25.

In the afternoon confirmed 18 in Zion Church.

Wednesday, April 5, consecrated St. John's Church, Coldspring Harbor, Queen's county, and administered the communion; and in the afternoon confirmed 4 in the same church.

Second Sunday after Easter, April 9, confirmed 88 in St. Luke's Church, New York.

Third Sunday after Easter, April 16, instituted the Rev. Benjamin I. Haight, who had removed to this Diocese with letters of dismission from that of Ohio, into the office of rector of All Saints' Church, which had been resigned by the Rev. William A. Clark, D. D., who has removed, with a letter of dismission, to the Diocese of Michigan.

In the afternoon of the same day confirmed 17 in the Mission Church of the Holy Evangelists.

Fourth Sunday after Easter, April 23, confirmed 3 in St. James' Church, in the morning.

In the afternoon confirmed 54 in the Mission Church of the Epiphany.

In the evening confirmed 8 in the temporary chapel occupied by the Church of the Nativity.

Festival of the Ascension of our Lord Jesus Christ, Thursday, May 4, in St. Luke's Church, admitted Foster Thayer to Deacons' Orders, and the Rev. Pierre T. Babbit, Deacon, a missionary in the employ of the Board of Missions, to the Priesthood.

Mr. Thayer is the missionary at Waterloo, Seneca county, having succeeded the Rev. Stephen McHugh, who is the missionary at Holland Patent and Oriskany, Oneida county; which station has been resigned by the Rev. Thomas Clark.

Mr. Babbit has removed, with a letter of dismission, to the jurisdiction of the Missionary Bishop for Missouri and Indiana.

Sunday after Ascension, May 7, in Trinity Church, Brooklyn, confirmed 15.

Whit-Sunday, May 14, instituted the Rev. Isaac Peck, who had resigned the rectorship of St. Paul's Church, Troy, into the office of assistant minister of Christ Church, New York.

Tuesday in Whitsun week, May 16, in Calvary Church, Cairo, Greene county, admitted the Rev. Henry H. Prout, Deacon, the missionary there, to the Priesthood. Mr. Prout herein succeeds the Rev. Moses Burt, who, after a long series of bodily suffering, during which he manifested an unconquerable zeal and devotion in the duties of his ministry, and the genuine influences of the true faith and piety of the Gospel, has entered into his rest.

In the afternoon confirmed 3 in the same church.

Friday, 19, in Zion Church, Pierrepont Manor, Jefferson county, admitted the Rev. Nathaniel Watkins, Deacon, the missionary there, to Priests' Orders, and in the afternoon confirmed 2 in the same church.

I then set out on an intended visit to Canton, St. Lawrence county. The tempestuousness of the weather presented a serious difficulty, and it was not until two carriages had been rendered unfit for farther use, and a third was not to be obtained in season, that I abandoned the hope of meeting this appointment, and submitted to the first and only hinderance of the kind which I have ever experienced.

Returning, owing to the impracticability of reaching Canton, to Watertown, Jefferson county, I spent there Trinity Sunday, May 21, and preached in the morning; the church being supplied in the afternoon and evening by clerical brethren who were, at the same time, in the parish.

Wednesday, May 24, preached in the morning in St. Paul's Church, Syracuse, Onondaga county, and in the afternoon baptized an adult and confirmed 6.

Thursday, 25, in St. Peter's Church, Auburn, Cayuga county, preached in the morning, and confirmed 33 in the afternoon.

Friday, 26, in Trinity Church, Seneca Falls, Seneca county, admitted the Rev. Henry Tullidge, Deacon, the minister of the parish, who had removed by letter of dismission from the Diocese of Illinois, to the Priesthood; and in the afternoon confirmed 11.

Saturday, 27, in Trinity Church, Geneva, Ontario county, admitted the Rev. Pierre P. Irving, Deacon, the minister of the parish, to Priests' Orders.

First Sunday after Trinity, May 28, in the same church instituted Mr. Irving into the rectorship, and in the afternoon confirmed 17.

Monday, 29, in St. John's Church, Canandaigua, in the same county, admitted the Rev. Augustine P. Prevost, Deacon, the minister of the parish, who had removed into this Diocese with a letter of dismission from Pennsylvania, to the Priesthood, and in the afternoon confirmed 14.

Thursday, June 1, in St. John's Church, Ithaca, Tompkins county, instituted the Rev. Francis T. Todrig into the rectorship of the parish; and in the afternoon confirmed 8. Mr. Todrig has since resigned that station.

Friday, 2, in St. Paul's Church, Syracuse, Onondaga county, admitted the Rev. Clement M. Butler, Deacon, the minister of the parish, (he having relinquished his temporary services in St. Peter's Church, Albany,) to the Priesthood, and George B. Engle to the order of deacons.

Mr. Engle is the missionary at Fayetteville and Pompey, Onondaga county.

Second Sunday after Trinity, June 4, consecrated Trinity Church, West Troy, Albany county; and preached there again in the afternoon.

In the evening, for the parish of Christ Church, Troy, organized since our last meeting, and prospering well under the faithful ministrations of the rector, the Rev. William F. Walker, who has relinquished the rectorship of the Church of the Nativity, in this city; confirmed 34 in the Second Presbyterian Church in that city, the parish being, as yet, without a church.

Monday, 5, in Trinity Church, West Troy, admitted the Rev. William C. Cooley, deacon, the missionary there, to the priesthood.

On the 7th, 8th, and 9th of June, I attended, in Baltimore, the annual meeting of the Board of Missions.

On my return home, the third Sunday after Trinity, June 11, was spent in Philadelphia, where I preached in Christ, Epiphany, and Trinity Churches.

Friday, 16, consecrated Christ Church, Patterson, Putnam county, and in the afternoon confirmed therein 4 persons.

Saturday, 17, in the same church, admitted the Rev. Benjamin Evans, deacon, the missionary there, to the priesthood.

This beautiful church stands on the site occupied by a former edifice, erected before the Revolution, but long since entirely destroyed; and I am happy to say that the little band of Episcopalians who, for many years, sustained their parish in a feeble existence, have now the fair prospect of seeing it become one of the most flourishing in the diocese. It affords a most encouraging proof how much can be done by God's blessing on devoted hearts, and a determination not to let go a good design until it is completed.

Fourth Sunday after Trinity, June 18, I commenced a visitation of some of the parishes in Dutchess county, by confirming 8, in the morning, in St. Peter's Church, Lithgow, and preaching there again in the afternoon.

In the evening, preached for the newly-organized parish of St. Paul's Church, Pleasant Valley, in their temporary chapel.

Monday, 19, for the same parish, preached in the Presbyterian church of the village.

Tuesday, 20, in Christ Church, Poughkeepsie, admitted John Knill to Deacons' Orders, and in the afternoon confirmed 46.

Mr. Knill has since become the missionary at Little Falls and Mohawk, Herkimer county, succeeding the Rev. Henry S. Attwater, who

POETRY.

From "Hours of Sorrow."

TO ONE DEPRIVED OF HEARING AT CHURCH BY DEAFNESS.

O Christian! though thine "outward man" dec
And silence guard the ear's once-echoing cell,
Yet thou canst calmly feel that "all is well,"
And chase desponding, murmuring thoughts away;
For kindled in thy soul there shines that ray,
Which care, and fear, and sadness can dispel;
And she, serene, though poorly lodg'd, can dwell,
Renew'd and perfected from day to day.
What though on this, the sabbath's holy rest,
Th' external ear insensible may be!
Let not the sigh of sorrow heave thy breast,
Since God, thy God, in communing with thee,
Asks less the listening ear than listening heart,
And there his sweetest comforts will impart.

From the Church of England Magazine.

THANKFULNESS TO GOD.

The clear blue sky, the glorious sun,
The song of birds among the trees,
The sweetness of the summer air,
Rich lights, deep shades, scenes soft and fair—
Have I enjoyed and loved all these,
And, like a beast, like a dull sod,
Warm'd by the ray it cannot shun,
Have failed to think of God?

Dear friends! and kindred's dearer ties!
Bless'd interchange of household love,
When the warm heart o'erflows the eyes!
And have I known your holy joys,
And failed to look above?
O God! have I thus thankless proved,
Thus from thy good extracted ill—
Thy creatures thus before thee loved—
And dost thou love me still?

MISCELLANEOUS.

For the Churchman.

THE PREVAILING INTERCESSOR.

BISHOP HORNE'S SERMON ON CHRIST'S INTERCESSION.

Your number of 15th July informs us of an observation of Coleridge, "Let every bookworm, when in any fragrant, scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it." With something, I would hope, of the commendable feeling thus recommended, I beg to offer for insertion in your paper, (so usefully "devoted to the united interests of the Gospel and the Church,") the following extracts from an admirable sermon of Horne, once Bishop of Norwich.

Its "scarcity" has happily been diminished, from the circumstance of the London Society for Promoting Christian Knowledge having, in 1833, placed it on its catalogue, and printed it as one of its tracts.

May each reader feel his heart more and more anxious to believe in Christ as

"The Saviour and the friend of man,
Following in heaven his gracious plan;
And, though ascended up on high,
Bending on earth a brother's eye."

C. S. A.

"And Aaron took, as Moses commanded, and ran into the midst of the congregation; and behold the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living, and the plague was stayed."—Numbers xvi. 47, 48.

Moses and Aaron were appointed by God the governors and conductors of his people. But though they ruled with the utmost wisdom and integrity, it happened, that even *they* could not please every body. Korah, a discontented, factious Levite, charged Aaron with priestcraft: "All the congregation, he said, were holy, and the Lord was among them;" every man was qualified to be his own priest, to instruct and to save himself; and who was Aaron, that he should set himself up above his brethren, and lord it over God's heritage? At the same time that a schism was thus forming in the Church, a rebellion was likewise fomented in the state. For Dathan and Abiram, who were laymen, and princes of the congregation, accused Moses of tyranny, and a design to establish arbitrary power, which they affirmed to be so clear a case, that unless he "put out the eyes" of the people, they must see he intended to enslave and to make himself altogether a prince over them. Matters soon came to an open rupture; God himself was appealed to, and a day fixed to determine the cause. And a most tremendous determination indeed it was! For when the two parties, according to order, had separated from each other, and all with eager expectation stood waiting the event, behold "the ground," which was under the rebels, suddenly "clave asunder, and the earth opened her mouth and swallowed them up, and their houses, and all that appertained to them; they went down alive into the pit, and the earth closed upon them, and they perished from among the congregation. And there came out a fire from the Lord, and consumed the two hundred and fifty men that offered incense." They who have not studied human nature, who have not seen nor heard much of mankind, will perhaps imagine that such a decision as this must needs have silenced every objection, and put an end to the murmurings of discontent. And so far indeed it is true, that the "people fled at the cry of those who suffered, for they said, Lest the earth swallow us up also." But as soon as the danger was over, they discovered the real sentiments of their corrupted hearts. After a single night's rest, the spirit of rebellion again took possession of them; and, all reverence laid aside, they go in a tumultuous and insolent manner to their leaders, requiring at their hands, truly, the blood of Korah and his followers. "On the morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have slain the people of the Lord." Thus, by standing up for these offenders, they showed a secret approbation of their offence; and, being partakers of their crime, they justly became partakers also of their punishment. The Divine wrath, therefore, went out against them.—"Get you up," saith the Lord to Moses and Aaron, "from among this congregation, that I may consume them as in a moment." A most dreadful pestilence ensued; and then it was that Aaron did as is recorded of him in the text. This awful and affecting scene is a picture only of another more august and interesting scene, in which all the children of Adam are concerned, and bear their parts.

Let us then ask—Was it for Aaron's sake, that God spared the remnant of his people?—Had Aaron any merit of his own, any superfluous righteousness, which might be imputed to them? Far from it; since, however comparatively holy and faithful he might be, yet was he a descendant of that Adam, of whose children it is testified, that, "there is none that doeth good; no not one." "He and every high priest taken from among men," were necessarily heirs of the universal corruption; they had their infirmities, as the apostle argues, and were obliged to offer up sacrifices for their *own* sins, as well as for those of the people. Aaron, therefore, of himself, could make no atonement for them; and without an atonement, the justice of God could not let them escape. To account for this wonderful deliverance, we must carry on our thoughts farther; look to some higher atonement, some greater and more powerful Intercessor and high priest, in whose name Aaron might act, and in virtue of whose merits he might, as a representative, prevail with God to be gracious to his people.

And here, there is but one person upon whom all our thoughts must immediately be fixed, namely, our Lord and Saviour Jesus Christ, the great high priest of our profession, the effectual intercessor for the salvation of sinners.—Had we any doubt, whether Aaron, when officiating according to the law, represented *Him*, St. Paul, in the epistle to the Hebrews, has determined the point beyond all contradiction. He tells us, that the law had a shadow of good things to come, of which Christ and his heavenly truths were the body and substance; that Aaron and all other high priests were the representatives of him who is our gracious Intercessor and high priest for ever: that the holy of holies in the temple was the figure of heaven itself; that all which Aaron did there, fore-showed what our Lord did and does for us above; that the blood there offered by Aaron and his successors, under the law, pointed out the blood of Christ, by him offered to the Father in heaven; and the incense, which was fumed upon those occasions, to diffuse a grateful smell, denoted the merits of our blessed Redeemer, which appease the wrath of God, render all our prayers and oblations acceptable, and fill heaven and earth with the sweet-smelling savor of life, peace, and salvation.

These things being understood and considered, we may easily collect, from what has been said, the reason why Aaron's intercession on the behalf of offending Israel was so powerful and effectual. For if Aaron, in the office of high priest and mediator, represented the world's Redeemer, and if the atonement which he made for Israel showed forth that great atonement to be one day made by Jesus Christ for the Church universal of all ages and nations; then God had undoubtedly respect unto that great atonement, and for his sake who was to make it pardoned those for whom it was to be made. In the person of Aaron he beheld his beloved Son, in whom he is well pleased, interceding for the transgressors; Israel was spared for the sake of Aaron, but Aaron himself was accepted for the sake of Christ.

And now, I would willingly hope that this scene begins to open upon you in all its glory. For surely the brightest imagination cannot figure to itself a more exact and lively representation of our sinfulness, of the Divine wrath, and the mercies of redemption. Under this most affecting image of rebellious Israel, smitten with a pestilence, and saved by the intercession of Aaron, are described to us the miserable and lost state of man after the fall, the terrible execution of God's justice on the one hand, and the gracious interposition of our Redeemer on the other, with the effects of both.

Were the men of Israel sinners and rebels against their God? So we are all. All have sinned; all have broken their allegiance to their Creator and Sovereign, and gone over to his and their enemy. When we read of the repeated transgressions of Israel, with the mercies and the judgments of heaven fresh in their memories, nay, even before their eyes, we are amazed and confounded, and almost tempted to disbelieve the accounts of such horrible perverseness and ingratitude. But conscience sleepeth all this while, and we stand in need of a Nathan, to tell each of us, "Thou art the man." For who amongst us has not experienced the mercies of God; and who has not abused them? Who has not trembled at his judgments; and who has not forgotten them again? Who, in the hour of sickness and sorrow, has not made vows and resolutions of amendment; and who, in the day of health and gladness, has not broken those vows and resolutions? Alas, my brethren! our own hearts, if we do but consult them, must tell us that the history of Israel is true, and that we all have in us, derived from our common father Adam, a portion of the same rebellious spirit which was in them. "Are we better than they? No, in no wise; for," as saith an apostle, "we have charged both Jews and Gentiles," that is, all the world, "that they are all under sin; as it is written" in the Scriptures of truth, "There is none righteous, no not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are altogether become unprofitable, there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit: the poison of asps is under their lips; whose mouth is full of cursing and bitterness, their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes. All have sinned, and come short of the glory of God." Such is the scripture account of fallen man; such are the works of which the world hath been full from the beginning, and is likely to continue so unto the end. Mankind, therefore, resemble the people of Israel in their sins. Let us next examine whether they do not likewise resemble them in their punishment.

Did Korah, Dathan, and Abiram, with all their company, go down into the pit? Did a fire come forth from the Lord, and consume the two hundred and fifty men that offered incense? And did a raging pestilence sweep off the murmurers by thousands? What are we taught by all this, but the same concerning lesson which the apostle teaches us in the words, that "the wages of sin is death," and that death passed upon all men "for that all have sinned?"

And can any thing, then, my brethren, prevent our accepting this atonement, and thankfully receiving the benefits of this intercession?—Can any thing induce us, when the bountiful hand of mercy hath filled and holdeth out the cup of salvation, to dash it untasted from us?—Nothing can, but an utter ignorance of our sin and of our danger. Could a dying Israelite have been prevailed upon, think you, to reject the atonement and intercession of Aaron? No, surely. Only see how hope revives in their countenances, and joy sparkles in their eyes, all turned and fixed upon him in the execution of his priestly office. And why? Because they were sensible of their wretched and perilous estate. They needed not to be told, that they were expiring by the pestilence. They knew it; they felt it; they were looking wishfully around them for help and deliverance, ready with eagerness and impatience, with gratitude and thankfulness, to snatch at it, and embrace it, the moment it should appear. Oh, why are not we so? Why do we hear of the atonement and intercession of the holy Jesus, with so much cold indifference? Why, but because we see not, we know not, we feel not, the want of them. And yet, what is there, within us, or without us, that doth not teach and show it us? To tell you that the world is full of sorrow is no news; to tell you that the world is full of sin is, I presume, no news. And from what would you desire to be delivered, if not from sin and sorrow? To tell you that a sentence of death is passed upon the bodies of men, and that, without redemption, a sentence of condemnation will be passed upon their souls and bodies too, this is likewise no news to any one of you. Daily experience proves the first, and the Scripture asserts the second. And from what would you wish to be saved, if not from death and condemnation? Or what, in point of wretchedness and horror, was the camp of Israel with the pestilence in the midst of it, if compared to such a world as this? Go, thou who art tempted to reject, or to neglect, the satisfaction of Christ, go to the bed of sickness, and undraw the curtains of affliction; ask him who lies racked with pain, and trembling at the thoughts of the wrath to come, what his opinion is concerning the doctrine of atonement, and observe how the name of a Saviour and Intercessor puts comfort and gladness into his sorrowful and affrighted soul, at a time when the treasures and the crowns of eastern kings would be utterly contemned, as equally vain, worthless, and unprofitable, with the dust of the earth. Then reflect that such, one day, must be thy state; and in that state, such infallibly will be thy thoughts and sensations. And did the cares and pleasures of the world suffer living men to think and feel as dying men do, the intercession of Christ would be regarded and accepted by Christians as that of Aaron once was by Israel. Then tremble, thou wretch, who hast blasphemed, or slighted the intercession of Jesus. But rejoice greatly, O faithful soul, whose trust hath ever been in Him: thy salvation is sure, and the day of thy redemption is come: rejoice, and shout aloud for joy; join the chorus of angels, and the spirits of just men made perfect, the ten thousand times ten thousand, and thousands of thousands, whom the well-beloved John heard saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." "And with them let every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them," exalt their voices, and proclaim, "Blessing and honor, and glory, and power, to him that sitteth upon the throne, and unto the Lamb, for ever and ever." Amen.

From the Missionary.

LONELINESS.

It is one of the most difficult things in the world for a man to hold fast truth, and especially religious truth, when the multitude are either opposed or indifferent to his principles—more particularly, when the opposition is of a moral nature, unaccompanied by physical violence, which in most cases has a tendency to confirm rather than to weaken. There is in most men such a strong yearning for human sympathy, such a confiding in the reception of the truth by the many, as a ground of our own persuasion, that but few can keep their integrity, when suddenly removed from the multitude of those who act, think, and feel with them, and compelled to depend wholly upon their own convictions, to breast a strong tide of opposition, or to be daily conversant with those whose habits and phraseology constantly remind us that their religious opinions are in direct variance with our own. It is indeed a hard thing to be faithful among the faithless.

Into such train of thought we are often led when thinking of the numbers of American Churchmen, who after having been nurtured in the Church to early manhood, are obliged to leave the paternal roof, and the house of God, known and reverenced from infancy, and to go forth into parts of the country where the Gospel is never proclaimed, or, if presented at all, is presented in a partial manner, and under sectarian forms; and where the habits and manners of the people are entirely averse to those practices and modes of thinking which he has been taught have obtained in the Church from the apostles' times. In such a state of things the young Churchman often finds himself—alone in his opinions, his practices, and feelings—and he asks himself whether he shall dare to say that he is right, and that his friends, neighbors, and companions are all wrong. On the one hand, the tender associations of his early, and the convictions of his riper years bind him to the Church of his fathers; on the other hand, a sense of loneliness, a desire for pious sympathy and the ordinances of religion, have a tendency to draw him from his first love, and to lead him to attach himself to some one of the numerous sects into which separatists from the Church are divided. For the strengthening in such a one of the things that remain, and especially for obviating the danger of apostacy, arising from a sense of loneliness in the holding and maintaining of certain truths, the following considerations may not be without their power.

And in the first place, the Churchman must remember that the religious opinions and practices which prevail in our own country are *peculiar* to our country; and that among nineteen twentieths of those who call themselves Christians, Episcopacy, forms of prayer, his own views of the sacraments, more or less modified, the observance of festival and fast, and his other distinctive principles and practices obtain. Besides, the Churchman can never with truth be said to be alone. As he looks back along the tract of ages, he can trace the luminous pathway trodden by a glorious host of defenders of the faith which he professes, to the Reformation, and thence upward through the dark wastes of Papal corruption, to the very times of the holy apostles and of our Lord; and as he recalls the names of the wise and good who in all times and lands have believed from the heart the creed which he now holds, he realizes that "the mind of ages fills his breast." He remembers, too, that in the calm paradise of God there are thousands of white-robed saints resting for a season, who have professed and defended, and died professing the same form of sound words for which he now contends, to human eyes, alone. Thus feeling and knowing, he will rest in faith on that most comfortable article of the Creed, "the communion of saints," and will realize and rejoice that he is not alone, for "the glorious company of the apostles," "the goodly fellowship of the prophets," "the noble army of martyrs," and "the holy Church throughout all the world" are with him.

But even supposing that he is a lonely member, separated from a little flock, the isolated Churchman must remember that through the perversity of man truth has always been found with the few rather than with the many. The histories of Noah, Lot, and Abraham will illustrate this remark. The Church of God, through a long series of ages, was confined to a single nation. At one time, but seven thousand of God's own people had not bowed the knee to the popular idol. The voice of the Baptist was as of one crying in the wilderness. The risen Saviour was not showed openly "to all the people, but unto witnesses chosen before God."—And if there be (fearful truth!) but few who enter in at the straight gate, is it strange that there are but few who endure sound doctrine? Let not then the heart of any be fearful because

"Still is the light of truth, as it has been,
Lodged in the few, obeyed, and yet unseen.
Reared on lone heights, and rare
His saints their watch-flame bear,
And the mad world sees the wide circling blaze,
Vain searching whence it streams, and how to
quench its rays."

The Churchman must also remember, for his consolation, that the present state of things will not last for ever. The knowledge of the Lord is yet to cover the whole earth, and Christians must be one before the world will believe in the divinity of the mission of the Lord Jesus Christ. "God," as St. Chrysostom has beautifully said, "is patient, because eternal;" and the Christian, confident in the eternity of truth, must patiently await for its final triumph, assured that, unlike the things of earth, it cannot perish in its delay. The Churchman then must calmly and patiently adhere to his profession of the catholic verities and his practice of apostolic order. If he does not reap the earthly rewards of his labor—and it is but seldom that righteous consistency goes unrewarded even here—he may be assured that posterity will call him blessed. And it may be that the God who, for wise reasons, refused the father the privilege of building his sanctuary, will reward his fidelity by giving the work to the son; and that the children of him who worshipped the God of his fathers in the good old way, under the roof of the solitary log-hut in the wilderness, will be permitted to behold and enjoy the diffusion of the truths and institutions of the Gospel in the Church, and the increase of the ministrations and fruits of the Spirit. Let it never be forgotten that God's strength is made perfect in weakness, and that the Lord of Hosts, in a single day and by a single volition, can regain and retrieve the apparent delay and loss of a thousand years.

The following catalogue of bishops is appended to the pamphlet of the Rev. Mr. Carey, lately published in the Churchman, on the "Apostolical Succession."

ARCHBISHOPS OF CANTERBURY

FROM THE TIME OF AUGUSTIN TO THE REFORMATION.

A. D.

597. Augustin, consecrated at Arles by Etherius Archbishop of Arles.

604. Laurence, consecrated by Augustin to succeed himself.

619. Mellitus, consecrated by Augustin to the See of London, afterwards translated to Canterbury.

624. Justus, consecrated by Augustin to Rochester, translated to Canterbury.

634. Honorius, consecrated by Paulinus, Archbishop of York.

654. Adeodatus, consecrated by Ithamar, Bishop of Rochester.

668. Theodore, consecrated at Rome by Pope Vitalian.

693. Birthwald, consecrated by Godwyn, Metropolitan of Wales, or (as Bede says) of France.

732. Tatwine, not known; but not at Rome, for he went there afterwards to receive his pall.

735. Nothelm, translated from London.

742. Cuthbert, translated from Hereford.

759. Bregwin, Godwin does not mention where he was consecrated, but it would seem in England.

763. Lambert, same remark.

793. Athelard, translated from Winchester.

807. Wulfred, consecrated at Rome by Pope Leo III.

830. Theolgild, not known.

830. Ceolnoth, not known.

871. Athelred, translated from Winchester.

891. Phlegmund, consecrated at Rome.

915. Athelm, consecrated by Phlegmund, Archbishop of Canterbury, to be first Bishop of Wells, A. D. 905, thence translated.

924. Wulfelm, translated from Wells.

934. Odo Severus, translated from the Bishoprick of Wiltshire, or Sherburne.

959. Dunstan, consecrated to the See of Worcester, thence translated to London and afterwards to Canterbury.

988. Ethelgar, translated from Seolsey, now Chichester.

989. Siric, translated from Wiltshire.

993. Aluricius, translated from Wiltshire.

1006. Elphege, translated from Winchester.

1013. Living, or Leovingius, translated from Wells.

1020. Agelnoth, or Æthelnot, would seem to have been consecrated in England, for he went to Rome to get his pall.

1038. Edsine, or Eadsius, translated from Winchester.

1050. Robert, Gemiticencis, translated from London.

1052. Stigand, consecrated to the Bishopric of the East Saxons at Helmham, translated to Winchester and thence to Canterbury.

1070. Lanfranc, consecrated at Canterbury, 'all the bishops in England being present themselves or by their proctors.'

1093. Anselm, 'consecrated by Walkelin, Bishop of Winchester,' or, (as I find also recorded,) says Godwyn, 'by Thomas, Archbishop of York.'

1114. Rodulph, consecrated by Anselm to Rochester, A. D. 1108; thence translated to Canterbury.

1122. W. Corboil, not mentioned.

1138. Theobald, consecrated at London, by Albert, Bishop of Hostia, the Pope's Legate, the suffragan bishops of the province of Canterbury being present.

1162. T. Becket, consecrated by the Bishop of Winchester.

1171. Richard, not clearly known; but certainly not consecrated at Rome, for Godwin says, he was 'allowed of the king and Pope, and soon afterwards consecrated.'

1184. Baldwin, translated from Worcester.

1191. Reginald Fitz-Jocelain, translated from Bath.

1193. Hubert Walter, translated from Salisbury.

1207. Stephen Langton, consecrated at Viterbium, by Pope Innocent III.

1229. Richard Wethersfield, consecrated at Canterbury, by the Bishop of Rochester.

1234. Edmund, consecrated at do. by Roger, Bishop of London.

1245. Boniface, consecrated at Lyons, by Pope Innocent IV.

1272. Robert Kilwarby, consecrated at Canterbury.

1278. John Peckham, elected by the monks of Canterbury, but being at the time chief judge of Pope Nicholas the Third's palace, was by him consecrated.

1294. Robert Winchelsey, consecrated at Rome by Pope Celestin V.

1313. Walter Raynold, translated from Worcester.

1327. Simon Mepham, consecrated at Avignon by Pope John XXII.

1333. John Stratford, translated from Winchester, to which see he had been consecrated by Pope John XXII., being at the time of his election ambassador at Avignon from King Edward III.

1349. Thomas Bradwardine, consecrated at Avignon by Bertrand, a cardinal.

1349. Simon Islip, consecrated by the Bishop of London at St. Paul's.

1366. Simon Langham, translated from Ely.

1368. William Wittlesey, translated from Rochester to Worcester, thence to Canterbury.

1375. Simon Sudbury, translated from London.

1381. William Courtney, translated from Hereford to London, thence to Canterbury.

1390. Thomas Arundel, consecrated Bishop of Ely by Archbishop Wittlesey, removed to York, and thence to Canterbury.

1414. Henry Chichley, being ambassador from King Henry IV. to Pope Gregory XII. was by him consecrated at Siena Bishop of St. David's, and afterwards translated to Canterbury.

1443. John Stratford, translated from Bath and Wells.

1452. Joseph Kemp, consecrated Bishop of Rochester, translated to Chichester, then to London, afterwards to York, and at last to Canterbury.

1454. Thomas Boucher, consecrated to Worcester, translated to Ely, and thence to Canterbury.

1487. John Morton, translated from Ely.

1501. Henry Dean, translated from Bangor to Salisbury, thence to Canterbury.

1503. William Warham, translated from London.

1533. Thomas Cranmer, consecrated by the Bishops of Lincoln, Exeter, and St. Asaph.

1556. Cardinal Pole, consecrated at Greenwich.

1559. Matthew Parker, consecrated by B ops Barlow, Scory, Coverdale, ish-Hodgskin.

From the Church

THE CAPTIVE—BY CHARLOTTE ELIZABETH.

During a day's visit to the metropolis, I had occasion to pass through one of the narrow streets of Bloomsbury; and there, suspended from a nail, below a dirty ground-floor window, I saw a cage of very small dimensions, in which was a full-grown lark. Painful as it is at all times and under any circumstances, to behold any of God's creatures in captivity, there is something peculiarly revolting to every humane feeling when the prisoner is a blithsome bird, formed to rejoice and revel in our own free atmosphere. But in this case, something more touching was superadded. Just on the top of the opposite house fell a ray of brilliant sunshine; while a casual opening between some roofs presented the most inviting track of azure sky; and to complete the picture, several sparrows were fluttering and twittering upon the tiles. The poor lark, with back depressed, beak pointing upward, and wings half lifted from his sides, stood close to the front of his cage, as in the very act to spring, and rise to the spot on which his eyes were intently fixed. But, alas! the prison bars were around him, and, taught by sad experience, he forbore the efforts which would have but bruised and lacerated his tender frame. I walked on under feelings of indignant sympathy, almost regretting that the laws of property forbade my opening the cage door and setting the captive free.

I could not forget the poor lark: alike in the broad busy street, in the narrow cheerless lane, and in the spacious square, thickly set with trees and flowering shrubs, did the image of the pining prisoner haunt me. I believe it was the attitude of the bird, rather than the mere fact of his captivity, that moved me so much. It was that he evidently *felt* his doom—that he *saw* his way to happier scenes; and yet, from utter hopelessness of success, refrained from trying the wires, of which he knew but too well the unyielding strength. A lark! a creature made to soar and sing at a height whereto the eye of man cannot follow him, though the ear may catch those powerful tones of free and fearless melody. A lark! to whom the highest tree-top is an insignificant exaltation, and the circuit of a hundred fields too narrow for his ken. A lark, to be shut in, where, literally, he had not space to stretch his aching wings, and where no enlivening sunbeam, no gush of pleasant air, could reach him,; where the windings of a dirty lane bounded his prospects, and the discordant din of annoying sounds alone fell on his ear. Poor bird! where in this world shall I find a suitable comparison for thee?

Perhaps in him, who, having once felt that he was originally created to inhabit a higher sphere, and that his true field of enjoyment lies far, far beyond the wretched vanities of earth, is yet so tied and bound with the chain of his sins, that he cannot break away. He has tried it in his own strength, and has been cast down wounded. He looks at the children of God in the world, and sees that they have a sunbeam shed upon them which never visits him: they can rise towards heaven, and pour wide the songs of praise which his heavy heart refuses to utter. He feels himself a captive, he longs to be free, he gazes upward, and stands, as it were, prepared to start away; but still he moves not a step toward the accomplishment of his desire; for his prison door is fast, and open it he cannot by any skill or power of his own. He hates his dungeon; he hates all that surrounds him of sight and sound, so uncongenial to the new nature that he begins to feel. His soul is prepared for liberty, but it is yet heavy within him; and his secret cry is, "I am so fast in prison, I cannot get loose."

Happy mourner! escape is nigh. No fellow of thine, no created being is permitted to loose the bonds that enchain thee; but the pitifulness of his great mercy, who has purchased thee at the price of his own blood, and whose property therefore thou art—will surely do so. It is He who has directed thine upturned gaze to those regions after which thou pantest; and he, ere long, will stretch the liberating hand, and withdraw the mysterious bolt, and make thee free indeed. Then, up and away to the loftiest heights of unfettered contemplation, where the eye of carnal reason cannot pursue thee, and bid the concave echo to thy song. And then, again, like the descending lark, shut close thy pinions to thy breast in shrinking self-abasement, and fall low as the dust of the earth, to wonder at the height thou hast attained. Nestle among kindred sods of the field, until the Sun of Righteousness, casting another of his glowing beams upon thy soul, shall once more call thee heavenward, to rise, and rejoice, and make melody, in an atmosphere all thine own.

Extract of a letter from William Cowper the poet to his intimate friend, the Rev. John Newton.

PULPIT ZEAL.

"No man was ever scolded out of his sins.—The heart, corrupt as it is, and because it is so, grows angry if it be not treated with some management and good manners, and scolds again. A surly mastiff will bear perhaps to be poked, though he will growl even under the operation, but if you touch him roughly, he will bite.—There is no grace that the spirit of self can counterfeit with more success than a religious zeal. A man thinks he is fighting for Christ, and he is fighting for his own notions. He thinks that he is skilfully searching the hearts of others, when he is only gratifying the malignity of his own; and charitably supposes his hearers destitute of all grace, that he may shine the more in his own eyes by comparison.—When he has performed this notable task he wonders that they are not converted. 'He has given it to them soundly, and if they do not tremble and confess that God is in them of a truth,' he gives them up as reprobate, incorrigible, and lost for ever. But a man that loves me, if he sees me in an error, will pity me, and endeavor calmly to convince me of it, and persuade me to forsake it. If he has great and good news to tell me, he will not do it angrily, and in much heat and discomposure of spirit.—It is not therefore easy to conceive on what ground a minister can justify a conduct which only proves that he does not understand his errand. The absurdity of it would certainly strike him if he were not himself deluded.

"A people will always love a minister, if a minister seem to love his people; therefore you were beloved at Olney."

Every word of God is pure; he is a shield unto them that put their trust in him.

From the Sunday School Journal.

EDUCATION.

In a debate in the French Chamber of Deputies last spring, the poet and traveller, Lamartine, opposing the idea that education should look only to what is productive in a temporal view, concluded his speech as follows.

"The soul, the intelligence, is the harmony of all our moral faculties—that harmony wherein reside conscience and genius—*conscience and genius*, the only objects which your educational system forgets. But as to this conscience and genius, what produces them? What developes them? Is it *calcul?* Is it mathematics, the only science which feels not, thinks not, reasons not? No. It is those *moral studies* which you would banish into exile among the inutilities.—What then will be the result? You will have a nation of admirable workers, fit to make bridges and railroads, and tissues and cottons.—But is that all the man? Is man a machine, a mere tool, fashioned to make money, to produce in a given time the greatest possible quantity of physical result? Has man no other than a mercantile, an industrial, a terrestrial end? If so, your system of positive instruction is perfect.—But forget not, gentlemen, this doctrine degrades human nature. Man has another end, an end more noble, an end more divine, than to move stones about upon this earth. The end of man is thought, conscience, and virtue; and the Creator of that human thought divine will not ask of civilization whether it has formed skilful operatives, useful industrials, and numerous manualists, but rather has it elevated, and ennobled, and aggrandized, and moralized, and dignified this thought, by giving action to the great faculties which constitute man?"

In the same debate, M. Guizot, whose name is identified with the cause of education in France in our day,

"Gave a sketch of the moral and religious condition of France. He deplored the inquietude, the fermentation, the trouble wherein so many spirits lived. He was touched by the unbridled passion for movement, for material well-being, for selfish enjoyment, which every where was visible, and particularly among the inferior classes. While such tumult reigned in the spirit all external administration was of little avail. There must be religious belief abroad in the nation's heart; and Saint Marc Girardin added that he believed it *was* fast spreading. He thought the tide was now upon the turn. 'I thank God,' said he, 'that religious beliefs, far from being now abandoned, are resorted to with impatience and curious interest. I see our youth in the disorders of the age, seeking what to seize hold upon, and asking of the faith of their fathers, if it still have any life and health to bequeath to them. If I have any hope, in the midst of the words of despair which echo around us, it is that religion is soon to return into the present state of things. Mark it well, gentlemen, religion must soon prevail, or France will perish utterly.'"—*Sunday School Journal.*

THE BIBLE.

The Testimony of Infidels to the Excellency of the Scriptures.

A most surprising thing, and which ought to be more generally known, is the testimony which the most eminent infidels have given to the excellency of the Scriptures. Lord Bolingbroke, the most respectable, perhaps, of all the infidel writers, declares that "no religion ever appeared in the world, whose natural tendency was so directly to promote the peace and happiness of mankind." And again, he says, "The Gospel is one continued lesson of the strictest morality, of justice, benevolence, and of universal charity." A higher or a juster eulogium cannot be pronounced; we are only surprised that a man could entertain such sentiments, and still remain an infidel.

Rousseau declares that the writings of the most admired of the philosophers, "with all their pomp of diction," appears "mean and contemptible," when compared with the Scriptures. He pronounces also a beautiful and eloquent eulogium upon the character of our Saviour, and asserts the utter impossibility that such a character should be a mere figment of the imagination, (as Tom Paine somewhere insinuates.) "The inventor of such a personage," adds he, "would be a still more astonishing object than the hero."

Lord Byron also, in his emphatic language, says, "If a man was ever God, or God man, Jesus Christ was both."

And in the blank leaf of his Bible were found after his death, the following lines in his own handwriting.

"Within this wondrous volume lies
The mystery of mysteries,
And blessed, for ever blessed, are they
Who read to hope, and read to pray.
But better had he ne'er been born,
Than read to doubt, and read to scorn."

The only astonishment is, how men, after such admissions, can remain infidels. Lord Rochester, once himself a distinguished member of their corps, explained it when he said, laying his hand emphatically on the Bible,—"The only grand objection to this book is a bad life." They know the right, and approve it, but pursue the wrong.

REAL AND APPARENT HAPPINESS.

We pity the folly of the lark, which, while it playeth with the feather, stoopeth to the glass, and is caught in the fowler's net; and yet cannot see ourselves alike made fools by Satan, who, deluding us by the vain feathers and glasses of the world, suddenly enwrappeth us in his snares. We see not the nets indeed; it is too much that we shall feel them, and that they are not so easily escaped after, as before avoided. O Lord, keep thou mine eyes from beholding vanity! And though mine eyes see it, let not my heart stoop to it, but loathe it afar off. And if I stoop at any time and be taken, set thou my soul at liberty, that I may say my soul is escaped even as a bird out of the snare of the fowler; the snare is broken, and I am delivered.

Bishop Hall.

REFLECTION.

There is one sure way of giving freshness and importance to the most common-place maxims, —that of reflecting on them in direct reference to our state and conduct, to our own past and future being. No object, of whatever value, but becomes foreign to us as soon as it is altogether unconnected with our intellectual, moral, and spiritual life. To be ours, it must be referred to the mind either as motive, or consequence, or symptom. He who teaches men the principles and precepts of spiritual wisdom, before their minds are called off from foreign objects, and turned inward upon themselves, might as well write his instructions, as the sibyl wrote her prophecies, on the loose leaves of trees, and commit them to the mercy of the inconstant winds.—In order to learn we must attend; in order to profit by what we learn, we must think, i. e. reflect. He only thinks who reflects.—*Coleridge.*

CHRISTOLOGY
Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

[COMMUNICATED.]

THE GERMAN CHURCH.—On Wednesday, October 4, Bishop Onderdonk laid the corner-stone of St. Timothy's Church, in Sixth-street, City of New York. Though the weather was unpropitious, a large number of persons assembled, among whom we observed many Germans, most of them regular or occasional attendants on the services of the Rev. Mr. Mills, the minister of St. Timothy's Church—about eighteen of the clergy, some of the students from the Theological Seminary, and a number of laymen were present.—The procession formed at St. Mark's Church, in the Bowery, and reached the site of the church about five, P. M. After the usual services, in English, a tin box was produced, and its contents announced by Mr. Focke, an active layman, who was born in Germany, but has now been many years an American citizen. The box contained a copy of the Bible as translated by Luther, a hymn-book, the Prayer-book, as far as it has been adapted to our service in German, an English Prayer-book, three numbers of the Churchman, containing notices of the Church, a German newspaper, Reports of the Young Men's Missionary and Education Society, some of whom have been very zealous in promoting the welfare of the infant church, tracts, &c., in German, and a history of the Church, embracing an account of its organization, the names of its wardens and vestry, the ordination of its first minister, &c., &c. The address was delivered in the German language, by the Rev. James C. Richmond, of Bloomingdale. He adverted to the fact that this was the first time that the corner-stone of a Protestant Episcopal German church had been laid in this city; and it is believed to be the first in the western hemisphere, if not in the world. Almost all who expect to worship here have left their country and sought another home beyond the broad ocean that now rolls between them and their father land. They had come to a new world, to a nation of strangers, and they heard no longer among the busy crowds with whom they mingled the accents of their mother tongue. But while all beside was changed, there was one unchangeable "JESUS CHRIST, the same yesterday, to-day, and for ever." Mr. Richmond read some extracts from an interesting letter received by him a few months since, from Dr. Tholuck, of Halle, and written with immediate reference to the establishment of German churches in this country. As some parts of the letter are of general interest, especially as containing the opinions of one of the most learned and pious of the Lutheran divines in reference to our own Church, as well as to the Church of England, they will probably be translated for the press. The speaker held this letter in his hand, and then alluded to the occasion when, in 1835, he administered the communion to various denominations of Germans in one of our far western states, to show that hearts widely distant in the east and the west, were beating in unison for the prosperity of this church.

He also spoke of the manner in which the Church of St. Sulpice was built in Paris, as an encouragement to this little, but most zealous band of Germans to go on and build in *faith and in hope.*

They will do so; and who will not aid them in this commencement of a truly great and glorious work?—If there are in this city thirty thousand Germans: if *one-tenth* of the inhabitants of our country speak in no other than the German tongue; if most of them, unused to similar mental efforts, burdened with the care of obtaining a livelihood, (for the rich seldom desert their country,) are too far advanced in life to learn the English language, is it not time for us to put some mite at least into the hand which they stretch out to us, imploring aid that they may hear, every man, the wonderful works of GOD in his own tongue.

[COMMUNICATED.]

THE GERMAN PRAYER BOOK.—It is thought expedient by the friends of the German cause in this city, to insert the following testimonials from two native and well known German scholars, in reference to the German Prayer-book, as far as it has been adopted and printed for St. Timothy's Church. The first is an extract from a letter, written by Professor Bokum, now of Cambridge; the second is from Dr. Follen. Professor Bokum writes thus:

"I have read twenty-seven pages of your Gebetbuch, and am going to complete the whole to-morrow. I have no hesitation in saying that it is pure and classic German, and perfectly unlike any thing I have seen of Penn. * * * *; and I assure you I have seen a great deal of it," &c. &c.

The following is from the Rev. Dr. Follen:

"A small book bearing the title of 'Ordnung des taglichen Morgenund Abend Gebetes,' &c., having been handed to me with the request to examine the German, before its publication, I do not hesitate to testify to the correctness and purity of the language.

CHARLES FOLLEN,
Late Professor of the German Language and Literature in Harvard University.

New York, Oct. 17, 1837."

POLITICS IN THE PULPIT.—We had occasion, some time ago, to notice a charge which was made in one of the public prints against a much-respected clergyman in the western part of the state, of obtruding party politics into the pulpit. The charge turned out, as we expected, to be incorrect. A few days since, a similar charge was made by a correspondent of the New York American, against the Rev. E. M. Johnson of Brooklyn. In both these cases offence has been taken, by papers of opposite parties, which, at least, shows that there is not much danger of a political combination among the clergy. We say now, as on the former occasion, that party politics are out of place in the pulpit, and we are happy to see the political papers alive to the importance of the truth, and will cheerfully co-operate with them in every attempt to preserve the sanctity of the pulpit inviolate.

On the other hand, however, this reasonable jealousy may degenerate into a morbid sensitiveness, and verily we shall begin to think that some such deterioration has occurred in public sentiment, if a minister cannot advocate the necessity of purity and integrity in office, without giving offence to the supporters of the administration, or inculcate the lessons of economy and prudence, without giving equal umbrage to their opponents.

Mr. Johnson has given the public a fair opportunity to judge how far the charge, in his case, was correct. He has published his sermon, or at least, all that part of it which could be thought in anywise open to exception. At his request, we have transferred to our paper the extract which he furnished for the Long Island Star, and we are free to add that it contains some wholesome truths, which no man of any party would be the worse for putting in practice.

The sermon was written in great haste and is published without a verbal alteration.

Gather up the fragments that remain that nothing be lost.—John vi. 12.

"After observing that the holy Scriptures descend to great minuteness of detail in teaching us our duty, the author of the sermon explains the text in the connection in which it stands, and observes "that this precept of our LORD teaches us, whatever may be our abundance, it is proper that we suffer no proof of our goods to be wasted either by neglect or extravagance or misapplication; but that it is our duty rather to strive to lay up in store against the time of need to be enabled to meet those calls of charity which GOD gives us here on earth." Some objections urged from other texts which seem to conflict with doctrine are answered, and the author then proceeds to set forth the motives which ought to stimulate us to the discharge of this duty. "One great stimulus to industry and economy should be, that we may have the ability to do good to others. It is one of the many blessings which, as citizens of this country, we enjoy, that industry and economy can never fail of being rewarded with competency; they are sure to meet their reward. This is not the case in other parts of the earth. The most incessant labor and toil, the greatest privation and management are in many countries only rewarded by want, and almost starvation. Who has not read the most dismal accounts of the wretchedness and poverty of the inhabitants of some of the eastern countries, of thousands and tens of thousands who have no apparent means of support, and who know that it would be in vain for them to make any effort to improve their condition. The opportunity of late has been afforded your preacher to make some observations on this subject; he has been enabled to see for himself, and to compare our own with some other countries. In the three great divisions of Great Britain, a considerable difference exists, though in all to a greater or less degree; it is true that there is not that stimulus to industry and economy which here obtains from the almost certain success which attends them. In England and Scotland, in the agricultural districts, there is much thrift and independence among the yeomanry; though they are mostly tenants, yet they are not tenants at will, but for term of years; the rent is not so very exorbitant, and when paid to the lord or proprietor, is by him expended, and returns again to its former possessor. Perhaps in no nation, except our own, where the farmer is the owner of his land, are the great body of the agriculturists more happy and flourishing. So also in the cities, the various employments to which commerce and trade give rise, the operation of the mechanical arts, all these afford opportunities for industry and economy to be successfully exercised; and thus many, very many, from small beginnings, *rise to opulence and vie with the nobles of the land.* But as far as my observation extended, these cases were by no means to be compared in numbers, with those which happen in our own country.—In the manufacturing parts of these kingdoms, the case is far different: it seems to be a necessary consequence, that, in these districts, the wealth accumulates in the hands of a few. The great bulk of the people are what are called operatives; in some instances even among these will individuals spring up, who by their superior intelligence and active industry rise above the ordinary level—but on the whole, the cases are comparatively few: so few, as not to hold out much encouragement to any thing like an universal ambition. In these districts, if through the fluctuations of trade, as of late, the manufacturing interest declines, there is necessarily much poverty and distress, which no prudence could avert, or economy hinder. I found, however, some instances of very noble magnanimity on the part of the wealthy manufacturers, who gave employment to the operatives when it was greatly to their own loss. You will see, however, that though this afforded temporary relief, it also increased the dependence of the laborer on his lord. My hearers, if you wish to entertain such a sense as you ought to have of the success which attends prudence and economy in our happy land, you ought to visit Ireland.—Here you would see a picture, which in bold relief exhibits our blessings as a people, highly favored in the good providence of GOD. This is a country which seems to possess every natural advantage of soil and climate. It is cultivated throughout like a garden; every thing grows and flourishes with rank luxuriance.

Those who till the soil, are doomed never to taste of many of the fruits of their labor. In vain does the common farmer, or common laborer look for more than a subsistence.—Through the operation of the laws, the tenants are taxed by the government, tithed by the Church, and the remainder is taken by the landlord; so that from year to year, they remain as they were, and add nothing to their store. The law of primogeniture, and other laws of like kind, which confer special rights upon some, that are denied to others, shed their baneful influence over the whole land. For my part, I do not wonder that emigration continues from that land. *I could not in my heart feel a disposition to quarrel with an Irishman for transferring his allegiance to America.* Now, I say, it would be of little use to preach up industry and economy to persons situated as are these.—They have no stimulus—no prospect of accumulating any thing for their most common gratification, much less for objects of charity and benevolence. The case is far different with us.—To be sure, situated as we are, in a highly commercial part of our country, we are liable to be affected in our interests by those changes and revulsions which always periodically happen; but we as a people have not a system in continual operation, which drags us down and drains us of our substance. The evils, to which, on account of our great prosperity, we have been most exposed, are quite of a contrary character. Luxury and prodigality—the failing to "gather up the fragments"—want of economy. With us, if any are very poor, it is not because under any circumstances, they cannot be otherwise; but because they are prodigal, or vicious, or indolent. If any have no means of doing any good and of being charitable, it is more generally because they have wasted their substance upon superfluities, or through indolence have never acquired the means to be so.*

We, as a people, can, by the exercise of prudence and economy, recover ourselves from any temporary difficulties in which we may happen to be placed. My hearers, this brings me to the main point to which I wish these desultory remarks to tend. I wish to enforce the duty of continued, and, if it should be necessary, increased economy, as the proper and suitable remedy for the pecuniary embarrassments under which we labor. Let us, each one, take our case for illustration; suppose for the last five years back, in the midst of our prosperity, we had exercised personal economy; that we had not indulged in many personal gratifications of furniture, of equipage, of dress, and of needless, and perhaps now we see to be worse than needless expenditure, think ye we should so frequently hear the complaint of hard times?—Should we not have had more at our command than we now have? Let us then learn wisdom by experience. In casting about, where to begin, or how to continue, if we have begun our retrenchment, let us by all means make no mistake, and begin in the wrong place. I would not pretend to dictate in so delicate a matter, further than freely to say, that the very last thing which we ought to curtail is our free, and liberal, and willing contributions to the service of GOD. What blessing can we expect in our store, if we rob GOD of his due? GOD has cast our lot where there is no arbitrary exaction for the support of his house and worship; where we all give as we choose, and as he has given us ability. This system has hitherto been found effectual. In our country, the Christian ministry is generally supported and religion maintained as well as in any I have seen. Could you, my hearers, have heard the voluntary system, as it is called in Great Britain, reprobated as I have heard it—its utter and entire insufficiency so positively and confidently asserted, you would feel little disposed either individually or collectively, as a congregation, to exhibit an instance of such failure; you would feel little disposed to carry your most laudable efforts for economy into effect, by withholding your enlarged and continued contribution to the service of GOD; you would rather say, sooner than let the house of GOD want its ministry, sooner than deprive my own soul of its food, sooner than deprive my children of their religious instruction, sooner than do this, I will deny myself of every luxury, and every superfluity. Simply and solely from considerations founded upon the public and political welfare, I say such would be my determination: for if the voluntary system fail, some other must take its place, as no community can exist without the worship and service of GOD."

* * * * *

"To revert again to the special object for which your charity is now solicited: It is to enable the Church in this state to support missionary ministers in those small and feeble congregations, who cannot support them without aid. *I fear the pressure of the times will fall most heavily on these* devoted men. Many of them receive from the Church but $125 per annum. Is it not then a duty, or rather ought we not to esteem it a privilege, to curtail something; to deny ourselves some indulgence, that we may be able to keep our brethren and their families from absolute want?"

BISHOP SMITH is acquitted: we have the information in the following extract of a letter, received by a gentleman of this city, and dated Lexington, October 18th.

"We have just returned from the church, and I am happy to say that Bishop Smith is acquitted. I consider it a triumphant vindication. The ceremony was very solemn and imposing. When Mr. Jackson and another clergyman placed his robes on him again, and he was received into the chancel by his brother bishops, there was scarcely a dry eye in the church, and the people could not refrain from giving evidences of their approval, this, however, was only for a moment."

Since the above was in type, we have received a circular from the president of the court, giving the further information that the parties have entered into an agreement not to publish any thing but the sentence, or the whole proceedings, except with the approbation of the president of the court. We rejoice to hear it. The object of the circular is to convey a request from the bishops to the editors of the religious papers connected with the Church, to admit nothing *ex parte* on the subject into their columns.—We sincerely hope that the course recommended will be adopted by all without exception As soon as the sentence and judicial proceedings are received, we shall insert them without the expression of any opinion of our own, or the admission of any further statements on the subject into our columns.

TO CORRESPONDENTS.—We have been reluctantly obliged to defer Libonotos to our next.

Philarchæus and J. C. in our next.

The communication respecting the Tennessee Convention is received.

INTELLIGENCE.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Twenty-third Sunday after Trinity, October 29, St. Paul's Church, Poughkeepsie, *Dutchess county,* institution A. M., confirmation P. M.

Twenty-fifth Sunday after Trinity, November 12, Eastchester, *Westchester county,* ordination A. M., confirmation P. M.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Bishop Onderdonk proposes holding the annual confirmations in New York and Brooklyn, for the ensuing season, as follows:—

Advent Sunday, December 3, St. Peter's Church, *Brooklyn.*

Third Sunday in Advent, December 17, Grace Church, *New York.*

First Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn.*

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York.*

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn.*

The Annual Meeting of the Newcastle District Committee of the Society for Promoting Christian Knowledge, was held in St. Peter's Church, Cobourg, on Monday evening last.—The attendance, although from various unfavorable circumstances not very numerous, was nevertheless highly respectable and gratifying; and no doubt the details of interest embraced in the report which was read would engage a corresponding sympathy in behalf of an institution so highly useful. The circulation of books and tracts for the year was,—Bibles 30; Testaments 68; Prayer-books 60; bound books and tracts, 360,—in all 518. Several of the branch depositories were yet to be heard from, so that the actual circulation is, no doubt, considerably greater than is exhibited in the above statement. After the reading of the report, the following resolutions were passed:—

1. That the report be received, and that 100 copies of the same be printed for the use of members of this Society, and for more widely diffusing the objects and progress of the institution.

2. That the Treasurer's account be received, and that the thanks of this Committee be given to him and to the other officers of the Society for their continued and zealous attention to its interests.

[This account showed an expenditure during the year of 80*l.* 6*s.* 8*d.*, and receipts to the amount of 78*l.* 12*s.* 10*d.*—leaving a balance due to the Treasurer of 1*l.* 13*s.* 10*d.*]

3. That while this Committee regard with devout thankfulness to ALMIGHTY GOD the benefits of which this Society has proved the instrument, as manifested in their published proceedings, they feel that the contemplation of these advantages should incite every member of the Church of England to afford to it his cordial encouragement and patronage.

4. That the travelling missionary who may be appointed to this district, be furnished with books and tracts from this Society to the extent of 10*l.* during the current year, for gratuitous distribution in the more remote parts of the district, according to his discretion.

5. That the Rev. Jonathan Short, rector o Port Hope, be requested to accept the office of one of the Vice-Presidents of this Committee.

After the conclusion of the business of the Christian Knowledge Society, the Rev. A. N. Bethune, as Secretary, entered into some detail of the advantages and progress of another Society, to which this district is indebted for the important services of a travelling missionary and concluded with a recommendation which was heartily concurred in, that the missionary journal of the Rev. C. T. Wade be read. This interesting document was accordingly read to a very attentive auditory;—after which the following resolutions were passed:—

1. That this meeting views with great satisfaction and thankfulness, the benefits arising from the appointment of a travelling missionary, as manifested in the very interesting journal of the Rev. C. T. Wade which has just been read.

2. That prior to the introduction of this journal into the next Annual Report of the Parent Society at Toronto, the same be published, inconsecutive portions, in 'the Church,' in order that the supporters of this cause may, as extensively as possible, be informed of the value of the Society, to the support of which their aid has been solicited.

3. That the Treasurer's account be received, and a statement of the same be also published in 'the Church.'

4. That the thanks of the Society be given to the Rev. C. T. Wade for the zealous and efficient prosecution of the duty which, under their direction, he had performed in his capacity of travelling missionary.

5. That the thanks of this meeting be given to the officers and collectors of this Society; and that they be requested to continue their exertions in its behalf.

The chair was ably filled by the Hon. Z Burnham, and in the course of the evening several animated and judicious remarks were made in confirmation of the benefits of these valuable Societies. The business of the meeting was opened and concluded by the appointed prayers, to which were added appropriate hymns by the choir, from the collection appointed to be used in this Diocese.

We believe that the feeling of gratification with the business of the evening was general, and that benefit will be experienced by both Societies, from the public interest which has thus been excited in their behalf.—*The Church.*

English Naval and Military Bible Society. The fifty-seventh anniversary meeting of this Society was held in the great room of the Freemason's Tavern, on Tuesday, the 9th May;—the most noble the Marquis of Cholmondeley in the chair.

The total distribution of Bibles by the Society last year, had been 10,874, making a general total of 207,912 since the formation of the institution. The funds received last year amounted to 3009*l.* 15*s.* 9*d.* and the expenditure to 3038*l.* 5*s.* 6*d.* The committee hoped, therefore, that an appeal on their part for an increased pecuniary aid would not be disregarded.

The meeting was addressed by Admiral Hillayar, Gen. Tolley, Capt. Sir Edward Parry, Col. Hawkshaw, Capt. the Hon. Wm. Wellesley, Rev. J. Cumming, Col. Phipps, &c. The following interesting facts are taken from the report of the addresses in the Record:—

Capt. Sir Edward Parry, R. N., said that he had been requested by the committee to propose the following resolution:—"That whilst this meeting feels deeply impressed that it is to ALMIGHTY GOD alone to give efficacy or success to the humble labor of his servants in the distribution of his holy word, they desire to tender their respectful acknowledgments to his grace the Vice-Patron, the most noble the President and the Vice Presidents, for the continuance of their countenance and their support to this Society; that the Treasurers and Secretaries be requested to continue in their respective offices, and that the gentlemen named in the annexed list be the committee for the ensuing year."—It was now eight years since he (Captain Parry) had stood on the platform of that Society, and had been present at a meeting for the promotion of its objects; in the interval he had been once round the globe, and spent some years at the antipodes of London. He had met with many trials during that period, but he had been blessed with ten thousand times as many mercies. The gallant officer then reviewed his connexion with those classes of men who were the peculiar objects of the Society's labors, and bore his testimony to their effects, and to the results they were likely to produce. He concluded by hoping that the exertions of those who themselves knew the value of the Bible would be contributed to extend it to those whose interests they had met to advocate to-day; he asked not only the money of those assembled, but their prayers also, and that they would implore the ALMIGHTY GOD that his Spirit might accompany his word amongst them, and thus tend to the salvation of their souls, through the merits of our Saviour JESUS CHRIST.

(*To be continued.*)

Emmanuel Church, Kensington.—The corner-stone of this church was laid on Monday afternoon, the 16th instant, by the Right Rev. Bishop Onderdonk. The beautiful service which he has set forth for this purpose, as published in our last week's paper, was performed by him. There were present of the clergy, the Rev. Drs. De Lancey and Tyng, and Messrs. Dorr, Suddards, Clemson, Wiltberger, Perkins, Goodman, and Hoffman. The address customary on such occasions was delivered by the Rev. Dr. Tyng. A tin box was deposited in the stone, which contained a Bible, a Prayer-book, an Episcopal charge, the names of the rector, churchwardens, and vestry, together with a short history of the church up to the present time, and a copy of the Episcopal Recorder. The weather was fine, and a very large assembly of persons was convened to witness the ceremony.—*Episcopal Recorder.*

Education Society.—The twentieth anniversary of the "Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church" was held in Georgetown on the 12th instant. The report read by the corresponding secretary represented the affairs of the society as in a prosperous condition. The receipts of the society during the year have been upwards of four thousand dollars. The beneficiaries aided are thirteen. The society renews the pledge previously made to render assistance to any young men preparing for the ministry of our Church, who shall be thought qualified by their piety and abilities to be useful in the ministry.—*Ibid.*

CALENDAR.

OCTOBER.

28. Feast of St. Simon and St. Jude the Apostles.
29. Twenty-third Sunday after Trinity.

NOVEMBER.

1. All Saints.
5. Twenty-fourth Sunday after Trinity.
12. Twenty-fifth Sunday after Trinity.
19. Twenty-sixth Sunday after Trinity.
26. Twenty-seventh Sunday after Trinity.
30. St. Andrew the Apostle.

OBITUARY.

Died, in the village of Fishkill, Dutchess county, New York, on the 19th instant, at the age of 32 years, Ann, wife of the Rev. Colley A. Foster.

On Wednesday, the 11th of October, at Bridgeport, Connecticut, of lung fever, Mary Chase Jenkins, aged 16 months, only child of the late Francis M. Jenkins, of New Orleans.

NOTICES.

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

A meeting of the Young Men's Protestant Episcopal Tract Society, auxiliary, &c., will be held on Monday evening, the 30th instant, at the Sunday school-room of St. John's Chapel, at half-past seven o'clock.

YOUNG MEN'S AUXILIARY PROTESTANT EPISCOPAL TRACT SOCIETY.

A meeting of the Board of Managers will be held in the Sunday school room of St. John's Chapel, on Monday evening, the 30th instant, at 7 o'clock. Punctual attendance is requested.

J. V. DIXEY, Secretary.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

Since his last report of the Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society has received the following contributions, viz.

By the hands of the Rev T W Quinan, monthly contribution by St Peter's church, Rome, Ohio. 4 60. By the same hands, monthly contribution by the Ladies' Sewing Society of same ch, 4 54. By the same, monthly contributions by St Matthew's ch, Ashtabula, Ohio, 2 14. From G M Marsh, Esq, treasurer, through the hands of J F Sheafe, Esq, being subscriptions of members of the Episcopal Missionary Society of Portsmouth, N H, for domestic missions, 15 00; and for general purposes, 8 00—23 00. Collection in Christ church, Tarrytown, Westchester county, N Y, on Sunday morning, Oct 22, 1837, 30 00. Collection in Zion church, Greeneburgh, Westchester county, N Y, on Sunday afternoon, Oct 22, 1837, (in money and in pledges, 33 90—27 90. Offerings of the Sunday school of St Paul's church, Sing Sing, Westchester county, N Y, for two months, 2 00. From Trinity church, Pittsburgh, Penn, by the hands of the Rev Dr Upfold, through C N S Rowland, Esq, being a collection made on Sunday, the 17th Sept, 1837, 100 00. From Henry W L Temple, of Essex county, Va, through the Rev J P McGuire, for domestic missions, 20 00. From Arthur Temple, of the same place, for the like purpose, and by the same hands, 20 00. From Mrs A Bronson, of Boston, Ohio, deposited in her hands, by George F Roberts and wife, of Manchester, Vt, deceased, for missionary purposes, 2 00.—Total receipts, $236 18.

JAMES SWORDS, Treasurer.

New York, Oct. 25, 1837.

MISSION CHURCH OF THE EPIPHANY.

The subscriber acknowledges with great pleasure and thankfulness the receipt from Jacob Shatzell, Esq, through the Protestant Episcopal Press, of 17 Bibles and 18 Common Prayer-books in large type, for the benefit of the aged and near sighted among the poor.

LOT JONES, 192 Allen st.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

T R Selmes, $10 00; Rev Wm Richmond, 5 00; a gentleman, 1 00; a lady, 1 00; cash 50 cents; Mrs Sands, 1 00; Mrs Jagger, 1 00; a friend, 1 00; W F Williams, 2 50.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann street; Messrs. Swords, Stanford & Co., 152 Broadway, or with any of the following persons, members of the Building Committee: John Smith, Thirtieth street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth street; Alonzo R. Cushman, 188 Pearl street, or Ninth Avenue.

The building has been commenced: shall it be finished?

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Oct. 25, from the following persons, viz.

Miss Ann E Warely—William Nash—J L Smith—C Stimpson, jun—Rev R Kearney—Postmaster, Louisville.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Bristol, Pa—Wm Marshall & Co—Rev N E Cornwall, with remittance—E A Dalrymple—Thomas Latimer.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From October 19, to October 26, 1837, inclusive.

Charles Stimpson, jun, 1 pckge, Boston, Mass. left C S Francis' book store, Broadway. W T Ward & Co, 1 pckge, Ohio city, sent to Seaman & Ward's, Broadway. Miss Ann E Warley, 1 pckge, Charleston, S C, ship Calhoun. W B Ticknor, 1 pckge, Boston, sent to Mr Herrick, 28 Platt-street. Rev E Boyden, 2 boxes, care of Ward & Smith, Cleaveland, Ohio, towboat Ohio, Eckford Line. Thomas Latimer, 1 pckge, Philadelphia Union Transportation Line. Judge Este, 2 boxes, Cincinnati, care of McDowall & Davis, Portsmouth, Ohio, by Eckford Towboat Line. J D Bemis & Son, 1 box, Canandaigua, care of Nottingham & Co, Port Gibson, by Traders' Line.

ANNUAL FOR 1838.

The *Christian Keepsake and Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.

tf Oct. 24.

A CARD—Signor SCONCIA, at the solicitation of his patrons and friends, is induced to submit to the citizens of New York and its vicinity, the plan upon which he proposes opening on Wednesday, the 1st of Nov. next, his Musical Academy. The establishment will comprise various classes for ladies and gentlemen, who may be desirous to be theoretically and practically instructed in all the branches of this delightful accomplishment of vocal and instrumental Music, (including one class of Sacred Music,) upon his new and highly successful analytical plan, already introduced to the favorable notice of some of the most respectable citizens of New York.

The Institute will be opened for the exercise of the different classes twice a week, Wednesdays and Saturdays, at No. 22 White st., from 9 o'clock, A. M. until 9, P. M. The classing of pupils will take place on the abovementioned 1st day of Nov. To enjoy, therefore, the advantages of the preliminary lectures and instructions, early application for admission is earnestly recommended to be made at 22 White st., one week previous to the opening.

Economy will be strictly regarded in carrying out the plan, as the object is to render this Institute permanent and useful in its establishment and operations. The most satisfactory references will be produced, and terms made known, by applying to Signor Sconcia at the same place. o28 1t

MISS JUNE'S BOARDING-SCHOOL FOR YOUNG LADIES,

WHITEPLAINS, WESTCHESTER COUNTY, N. Y.

Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter, - - - - - - -	$12
Drawing and Painting, - - - -	5
Chinese and Poonah Painting, per course of lessons,	6
French, - - - - - -	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell, Esq., J. W. Tompkins, Esq, Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Baldwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Truman Smith, 8 Cedar st., New York. o7 6m

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

CHRISTOLOGY

Of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin: translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale here. s30tf

TYNDALE.

The New Testament of our LORD and Saviour JESUS CHRIST; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf

TO LET,

The third story of the "Church Buildings," 28 Ann street. Possession given immediately. For terms, apply to Louis Sherman, Agent of General Protestant Episcopal Sunday School Union.

PEW TO LET.

Pew No. 85 in St. Paul's Chapel: new cushion and green desk cloth; in centre aisle, and eligibly situated. For further particulars enquire of Louis Sherman, Agent of S. S. Union, 28 Ann street. s23

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c. &c.

The first volume, royal 8vo, just published and for sale, at the New York Protestant Episcopal Press, 28 Ann street.

FOR SALE,

A fine-toned Organ, suitable for a small church. Apply to Mr. Louis Sherman, office of the Episcopal Press. s23

SPLENDID ENGLISH BIBLES

Of every variety of style, just received and for sale by the Protestant Episcopal Press, 28 Ann street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,
Two doors below Nassau street,

Under the superintendence of

JOHN W. MITCHELL, Ch'n.,
CHARLES J. ALDIS,
W. R. WADSWORTH,
JOHN E. EARLE,
P. E. F. MCDONALD,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
Committee of Publications and Sales.

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directe to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2- Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18*mo.* works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or* $11 20 *per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

March 25, 1837.—tf

ELMWOOD HILL COLLEGIATE AND COMMERCIAL INSTITUTE, on the Eighth Avenue and 104th street, (six miles from the City Hall, N. Y.)

This school has been established, and in successful operation in this place, for the last ten years. It is exclusively a boarding school. The discipline of the school is mild and parental, but sufficiently energetic to secure the performance of the prescribed duties; but it has been a favorite object to dispense with corporeal punishments, and to substitute the incentives of emulation, a sense of honor, duty, and propriety. Principles of piety and morality are constantly inculcated, without interfering with the tenets of any particular sect. The family of the Principal, and the pupils, attend the Episcopal Church. The pupils are divided into four classes, according to their advancement.

The exercises of the fourth or initiatory class, are spelling, reading, writing, arithmetic, with its tables, geography, with the use of maps, and elocution.

The exercises of the third class are all the aforementioned, with English grammar, including the analysis of the language and composition, and history of the United States.

Students of the second class pay necessary attention to all the preceding exercises, together with book-keeping, general history, with mythology, astronomy, including the use of the globes, algebra, and the higher branches of mathematics.

In the first class, in which the course is completed, the students will occasionally revise the exercises of the lower classes, and devote their chief attention to logic, belles-lettres, natural and moral philosophy, chemistry, political economy, with an exposition of the Constitution of the United States, and of the State of New York.

When desired, a liberal course of Greek and Latin, preparatory for entering college, together with the French and Spanish languages, drawing, &c., is pursued in connexion with the English course, under professors of ability and experience.

The usual vacations throughout the year, are one week at Christmas, a week at Easter, and the last week of October.

Terms, per annum, including board, tuition, and washing, from $150 to $250, according to the course of studies pursued.

Payments made quarterly in advance. Bed and bedding, towels and basin, brushes, books and stationary, clothing, &c., furnished by the parents, or made an extra charge.

Many highly respectable references will be given.

N. B.—Persons wishing further particulars respecting this seminary, may have an interview with the Principal, by leaving the name and address at the store of A. T. Stewart & Co., 257 Broadway, where a prospectus of the school may be obtained. Persons are respectfully invited to visit the establishment, any day of the week but Saturday and Sunday. The school opens again on the first of November.

JAMES G. RUSSELL.

Elmwood Hill, October, 1837. o21 3t

A GENEROUS ACT.

Just published, by an individual, ZERAH, THE BELIEVING JEW, *in aid of laying the corner-stone of Jesus' Church,* a Protestant church in the valley of the Mississippi. The entire avails of the above work will be devoted to the Domestic Missionary cause. The publication may be obtained of the

Protestant Episcopal Press,	28 Ann street, N. Y.
Swords, Stanford & Co.	Broadway.
C. Shepard,	do.
D. Appleton & Co.	do.
G. & C. Carvill,	do.
Doolittle & Vermilye,	262 Greenwich st.
Thomas Latimer,	Philadelphia.
Charles Stimpson, jun.	Boston.
Weeks, Jordon & Co.	do.
Sidney Babcock,	New Haven.
A. E. Miller,	Charleston, S. C.
Oliver Steele,	Albany, N. Y.
Z. Clark,	Troy.

It is hoped that the embarrassed state of the funds of the Domestic Missionary Society will induce the above agents to urge the distribution, and remit the amount of sales, as soon as completed, to Louis Sherman, 28 Ann street, New York, who is duly empowered by the author to settle the same and pay over the amount to the Treasurer.

VALUABLE THEOLOGICAL WORKS.

Patrick, Lowth, Whitby, and Lowman, on the Bible. A critical commentary and paraphrase on the Old and New Testaments and Apocrypha, by Patrick, Lowth Arnald, Whitby, and Lowman, a new edition, in 6 vols royal 4to. London.

Also, a complete assortment of the writings of *Rev. John A. Clarke,* each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity, compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Universal Roman Church."

The press (28 Ann street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

NEW HAVEN BOARDING SCHOOL FOR YOUNG LADIES.

Miss GILBERT and Miss EDWARDS will have a few vacancies in their school the next term, which, after the summer vacation in September, commences October 1st, and continues to April 14th.

The usual accomplishments are superadded to the English branches, and those who study chemistry and natural philosophy have an opportunity of attending college lectures. Those whose parents are Episcopalians, may attend the lectures and Bible class instruction of the rector and assistant minister of Trinity parish: if of other denominations, they can have seats provided at the other churches.

Their dwelling-house, in an agreeable part of the town having been considerably enlarged within the last year, affords very convenient accommodations.

Reference is made to the Rev. Dr. Croswell, the Rev. Mr. Bennett, to Professor Silliman, and to parents whose daughters are or have been with them.

Their printed terms will be forwarded on application.

New Haven, July 6, 1837. jy15

THE CHURCHMAN'S ALMANAC FOR 1838,

The second edition of the above is this day published. It contains within the compass of 36 closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States.*

It is furnished with much additional intelligence, peculiarly interesting to Churchmen.

Price, six and a quarter cents the single copy: considerable reduction by the quantity.

Orders are respectfully solicited, especially from the clergy, Sunday schools, and parishes. The Almanac has in some instances, exerted a most happy influence in behalf of the Church, and may be very usefully circulated as a tract. Address

LOUIS SHERMAN, Agent,
28 Ann street, N. Y.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann st. s30

INSTRUCTIONS ON THE PIANO FORTE.

A young lady who can give the most unexceptionable references as to character and professional abilities, would receive a few young ladies in her present class of pupils on the Piano Forte. For further particulars inquire of Louis Sherman, Agent, 28 Ann street, New York. s30tf

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* I have the authority of one of the Commissioners of the Poor for the county of Kings, and the keeper of the poor-house, to say, that nine-tenths of those who are sent there, are reduced to want by intemperance.

POETRY.

From the Christian Keepsake for 1838.

PEACE.

BY MRS. EMMA C. EMBURY.

"The LORD will bless his people with peace."
Psalm xxix. 11.

Oh, seek her not in marble halls of pride,
Where gushing fountains fling their silver tide,
Their wealth of freshness toward the summer sky;
The echoes of a palace are too loud,
They but give back the footsteps of the crowd,
Who throng about some idol throned on high,
Whose ermined robe, and pomp of proud array,
But serve to hide the false one's feet of clay.

Nor seek her form in poverty's low vale,
Where, touched by want, the bright cheek waxes pale,
And the heart faints, with sordid cares oppress'd;
Where pining discontent has left its trace
Deep and abiding in each haggard face,
Not there—not there, peace builds her halcyon nest;
Wild revel scares her from wealth's towering dome,
And misery frights her from a lowly home.

Nor dwells she in the cloister, where the sage
Ponders the mystery of some time-stained page,
Delving with feeble hand the classic mine;
Oh, who can tell the restless hope of fame,
The bitter yearnings for a deathless name,
That round the student's heart, like serpents, twine!
Ambition's fever burns within his breast;
Can peace, sweet peace, abide with such a guest?

Search not within the city's crowded mart,
Where the low, whispered music of the heart,
Is all unheard amid the clang of gold;
Oh never yet did peace her chaplet twine,
To lay upon base Mammon's sordid shrine,
Where earth's most precious things are bought and sold;
Thrown on that pile, the "pearl of price" would be
Despised, because unfit for merchantry.

Go—hie thee to GOD's altar,—kneeling there,
List to the mingled voice of fervent prayer,
That swells around thee in the sacred fane;
Or catch the solemn organ's pealing note,
When grateful praises on the still air float,
And the freed soul forgets earth's heavy chain;
And learn that peace, sweet peace, is always found
In her eternal home on *holy* ground.

MISCELLANEOUS.

From Cottle's Recollections of Coleridge.

THE SUSQUEHANNAH PROJECT.

At the close of the year 1794, a clever young Quaker, of the name of Robert Lovell, who had married a Miss Fricker, informed me that a few of his friends from Oxford and Cambridge, with himself, were about to sail to America, and on the banks of the Susquehannah to form a 'social colony;' in which there was to be a community of property, and where all that was selfish was to be proscribed. None, he said, were to be admitted into their number but tried and incorruptible characters; and he felt quite assured that he and his friends would be able to realize a state of society free from the evils and turmoils that then agitated the world, and present an example of the eminence to which men might arrive under the unrestrained influence of sound principles. He now paid me the compliment of saying they would be happy to include me in this select assemblage, who, under a state which he called Pantisocracy, were, he hoped, to regenerate the whole complexion of society; and that, not by establishing formal laws, but by excluding all the little deteriorating passions; injustice, 'wrath, anger, clamor, and evil speaking,' and thereby setting an example of 'human perfectibility.'

Young as I was, I suspected there was an old intractable leven in human nature that would effectually frustrate these airy schemes of happiness that had been projected in every age, and always with the same result. At first the disclosure so confounded my understanding, that I almost fancied myself transported to some new state of things, while images of patriarchal and pristine felicity stood thick around, decked in the rainbow's colors. A moment's reflection, however, dissolved the unsubstantial vision, when I asked him a few plain questions.

'How do you go?' said I. My young and ardent Quaker friend instantly replied, 'We freight a ship, carrying out with us ploughs and all other implements of husbandry.' The thought occurred to me, that it might be more economical to purchase such articles in America; but, not too much to discourage the enthusiastic aspirant after happiness, I forbore all reference to the prolific accumulation of difficulties to be surmounted, and merely inquired who were to compose his company. He said that only four had, as yet, absolutely engaged in the enterprise; Samuel Taylor Coleridge, from Cambridge, (in whom I understood the plan to have originated,) Robert Southey, and George Burnet, from Oxford, and himself. 'Well,' I replied, 'when do you set sail?' He answered, 'Very shortly. I soon expect my friends from the universities, when all the preliminaries will be adjusted, and we shall joyfully cross the blue waves of the Atlantic.' 'But,' said I, 'to freight a ship, and sail out in the high style of gentlemen agriculturists will require funds. How do you manage this?' 'We all contribute what we can,' said he, 'and I shall introduce all my dear friends to you, immediately on their arrival in Bristol.'

One morning shortly after, Robert Lovell called on me, and introduced Robert Southey. Never will the impression be effaced produced on me by this young man. Tall, dignified, possessing great suavity of manners; an eye piercing, with a countenance full of genius, kindliness, and intelligence. I gave him at once the right hand of fellowship, and to the present moment it has never, on either side, been withdrawn.

The solicitude I felt lest these young and ardent geniuses should, in a disastrous hour and in their mistaken apprehensions, commit themselves, in this their desperate undertaking, was happily dissipated by Mr. Coleridge's applying for the loan of a little cash, to pay the voyagers' freight? or passage? No—lodgings. They all lodged at this time at No. 48 College street.—Never did I lend money with such unmingled pleasure, for I now ceased to be haunted day and night with the spectre of a ship! the ship! which was to effect such incalculable mischief.

Till this time, not knowing what the resources of my young friends were, I could not wholly divest myself of fear, but now an effectual barrier interposed to save them from destruction. And though their romantic plan might linger in their minds, it was impossible not to be assured that their strong good sense would eventually and soon dissipate their delusion

Finding now that there was a deficiency in that material, deemed of the first importance in all civilized states, and remembering Burgh's feeling lamentation over the improvidence or rather the indifference with which many men of genius regard the low thoughts that are merely of a pecuniary nature, I began to revolve on the means by which the two poets might advantageously apply their talents.

Soon after, finding Mr. Coleridge in rather a desponding mood, I urged him to keep up his spirits, and recommended him to publish a volume of his poems. 'Oh,' he replied, 'that is a useless expedient.' He continued, 'I offered a volume of my poems to different booksellers in London, who would not even look at them!—The reply being, "Sir, the article will not do." At length, one more accommodating than the rest condescended to receive my MS. poems, and, after a deliberate inspection, offered me for the copyright six guineas, which sum, poor as I was, I refused to accept.' 'Well,' said I, to encourage you, I will give you twenty guineas.' It was very pleasant to observe the joy that instantly diffused itself over his countenance.—'Nay,' I continued, 'others publish for themselves, I will chiefly remember you. Instead of giving you twenty guineas, I will extend it to thirty; and, without waiting for the completion of the work, to make you easy, you may have the money as your occasions require.'

Meeting Mr. Southey, I said to him, 'I have engaged to give Mr. Coleridge thirty guineas for a volume of his poems; you have poems equal to a volume, and, if you approve of it, I will give you the same.' He cordially thanked me, and instantly acceded to my proposal.

I then said to him, 'You have read me several books of your "Joan of Arc," which poem, I perceive, has great merit. If it meet with your concurrence, I will give you fifty guineas for this work, and publish it in quarto, when I will give you, in addition, fifty copies to dispose of amongst your friends.' Without a moment's hesitation, to this proposal also he acceded.

Mr. Coleridge and Mr. Southey now determined, by their best efforts, in other ways than those detailed, to raise money for their projected expedition. They resolved, therefore, to give the citizens of Bristol individual lectures, or series of lectures, on different subjects. Mr. Coleridge chose political and moral subjects; Mr. Southey chose history.

It may be proper to state, that all three of my young friends, in that day of excitement, felt a detestation of the French war, then raging, and a hearty sympathy with the efforts made in France to obtain political meliorations. Almost every young and unprejudiced mind participated in this feeling; and Muir, and Palmer, and Margarot were regarded as martyrs in the holy cause of freedom. The successive enormities, however, perpetrated in France and Switzerland by the French tended to moderate their enthusiastic politics, and progressively to produce that effect on them which extended also to so many of the soberest friends of rational freedom. Mr. Coleridge's zeal on these questions was by far the most conspicuous.

No public lecturer could have received stronger proofs of approbation than Mr. Southey from a polite and discriminating audience.—Mr. Coleridge solicited permission of Mr. Southey to deliver his fourth lecture, 'On the Rise, Progress, and Decline of the Roman Empire,' as a subject 'to which he had devoted much attention.' The request was immediately granted, and, at the end of the third lecture it was formally announced to the audience that the next lecture would be delivered by 'Mr. Samuel Taylor Coleridge, of Jesus College, Cambridge.' At the usual hour the room was thronged. The moment of commencement arrived. No lecturer appeared! Patience was preserved for a quarter, extending to half an hour! but still no lecturer! At length it was communicated to the impatient assemblage, 'that a circumstance exceedingly to be regretted would prevent Mr. Coleridge from giving his lecture that evening, as intended.' Some few present learned the truth, but the major part of the company retired not very well pleased, and under the impression that Mr. Coleridge had either broken his leg, or that some severe family affliction had occurred. Mr. Coleridge's rather habitual absence of mind, with the little importance he generally attached to engagements, renders it likely that at this very time he might have been found at No. 48 College street, composedly smoking his pipe, and lost in profound musings on his divine Susquehannah.

Well knowing that it was Mr. Coleridge's intention to do all that was right [in preparing his promised poems for press,] but aware, at the same time, that, however prompt he might be in resolving, he had to contend, in the fulfilment, with great constitutional indecision, I had long resolved to leave the completion of his work wholly to himself, and not to urge him to a speed which would render that a toil which was designed to be a pleasure.

But we must instantly leave, alike, excuses, and printer, and copy, to notice a subject of infinitely more importance! It was now understood that he was about to be married. Aware of his narrow circumstances, and not doubting the anxieties he must feel in the prospect of his altered condition, and to render his mind as easy in pecuniary affairs as the extreme case would admit; I thought that it would afford a small relief to tell him that I would give him one guinea and a half (after his volume was completed) for every hundred lines he might present to me, whether rhyme or blank verse. This offer appeared of more consequence in the estimation of Mr. Coleridge than it did in his who made it; for when a common friend familiarly asked him, when married, 'How he was to keep the pot boiling?' he very promptly answered, that 'Mr. Cottle had made him such an offer that he felt no solicitude on that subject.'

Mr. Coleridge, in prospect of his marriage, had taken a cottage at Clevedon, a village happily on the banks of the—Susquehannah?—No, Severn. He was married to Miss Sarah Fricker, October 4, 1795, and immediately after set off for his country abode.

It happened in this case, as it often does where a duty devolves equally on two, both neglect it. The cottage at Clevedon, it appeared, had walls, and doors, and windows; but furniture only such as became a philosopher who was too well disciplined to covet inordinately non-essentials.

Two days after his marriage I received a letter from Mr. Coleridge (which now lies before me) requesting the kindness of me to send him down, with all despatch, the following little articles.

'A riddle slice, a candle box, two ventilators, two glasses for the wash-hand stand, one tin dust pan, one small tin tea-kettle, one pair of candlesticks, one carpet brush, one flour dredge, three tin extinguishers, two mats, a pair of slippers, a cheese-toaster, two large tin spoons, a Bible, a keg of porter, coffee, raisins, currants, catsup, nutmegs, allspice, cinnamon, rice, ginger, and mace.'

There was also a small garden, with several pretty flowers; and the 'tallest rose tree' was not failed to be pointed out, which 'peeped at the chamber window,' and which has been honored with some beautiful lines. I observed, however, that the parlor, from my perverted taste, looked rather awkward, in being only whitewashed, and the same effected in rather the 'olden time;' to remedy which fanciful inconvenience, on my return to Bristol, I sent an honest upholsterer down to this retired and happy abode, with a few pieces of sprightly paper, to tarnish the half immaculate sitting-room walls.

This honest upholsterer, (a Mr. W., a good little weak man,) attended the preaching of the late eloquent Robert Hall. At one time an odd fancy entered his mind, such as would have occurred to none other—namely, that he possessed ministerial gifts; and with this notion uppermost in his head, he was sorely perplexed to determine whether he ought not to forsake the shop and ascend the pulpit. 'You know, Mr. Hall,' said he, 'I should not bury my talents in a napkin.' 'Oh, Sir,' said Mr. Hall, 'a pocket-handkerchief will do.' This timely rebuke kept the good man to his paper-hangings the remainder of his days.

From the Christian Keepsake for 1838.

THE STORM IN HARVEST.

BY MRS. EMMA C. EMBURY.

"The earth is the LORD's, and the fulness thereof." How naturally should this passage of Scripture occur to us, when we look upon the fields whitened by the harvest, and listen to the merry song of the reapers as they gather it into barns. But, alas! we are too often only made sensible of the mercy of GOD, after we have felt his power; we too often need the storm in harvest to remind us that it is "GOD alone who giveth the increase." To one whose habits of thought enable him to

> "Find tongues in trees, books in the running brooks,
> Sermons in stones, and good in every thing,"

I know of no finer moral lesson than may be derived from the beautiful picture which graces the accompanying page. Admirable as a work of art, it is still more valuable for the sentiment which it conveys to the contemplative observer. We see the desolated harvest field, with the golden grain trodden to the earth beneath the footsteps of the tempest, and we cannot but remember that, even at the last hour, when hope seems almost merged in fruition, it is in the power of the Almighty to overwhelm us with disappointment. The little group of reapers, nestled beneath the shelter of the spreading tree, may teach us another lesson of wisdom. In the appealing countenance of the young husband we read how doubly sensible he is of his own helplessness, when he feels his utter inability to protect the terrified wife of his bosom; the awe-struck expression of the father tells us, that though he has many times "bided the pelting of the pitiless storm" in safety, yet he has never ceased to remember the *power* as well as the *goodness* of GOD; while the placid face of the mother of the family seems to say, that to her the LORD speaks not in the whirlwind, nor yet in the fire, but in the still small voice that whispers peace.

The picture tells its own story, and description or eulogy would be equally superfluous; but let us contemplate it in a broader light, and look upon it as an epitome of human life. How few, how very few, of the myriad groups which make up the great human family, have never been compelled to sit in anguish and desolation, amid the overthrow of their cherished hopes! How few have planted, and watered, and garnered their treasures, without having encountered a "storm in harvest."

The votary of Mammon rises up early and lies down late, while he toils after the perishable riches of the world; he eats his bread with carefulness, and of the days of the years of his life he has no pleasure in them. At length his task is nearly done. Like the king of Babylon, he boasts of the mighty works which his hands have wrought; he gathers about him vessels of gold and vessels of silver, and anticipates rest for his soul amid the soft luxuries of sensual enjoyment. But, lo! the handwriting appears upon the wall—he is weighed in the balance and found wanting—the duration of his dream of happiness is determined—the treasures for which he perilled his soul are given to another; and, while he shrinks before the uplifted dart of death, he learns too late that "the earth is the LORD's, and the fulness thereof." Who will deem this sketch too highly colored? Even while I write, its fearful truth is every day exemplified. Never have so many temples been reared to Mammon—never has so much incense smoked upon his altars, as within the last few years. The proudest intellect has bowed itself in the dust before him—the noblest hearts have been trodden under foot of the idol. Nay, have we not served him as the men of olden time served Moloch? have we not made *our children* to pass through the fire of worldly temptation, that we might do him honor? "Alas! man walketh in a vain show, and disquieteth himself in vain: he heapeth up riches, and knoweth not who shall gather them." The time has come for gathering into barns—the laborers are making ready for the task,—but the thunder of GOD's power has been heard afar off; the storm in harvest has already begun its ravages, and fearful may be the desolation before that storm shall pass away. May GOD, in his merciful providence, grant that the tempest which is now sweeping over the commercial world may purify its moral atmosphere.[*]

Let us visit the abode of domestic happiness, where every duty is prescribed by affection, and performed with the alacrity of a willing spirit. How beautiful is the picture there presented to us—how much it seems to realize our ideas of a terrestrial paradise! The discords of an unfeeling world are never heard to mar the sweet harmonies of life within that bower of bliss.—The tones of manly affection, the gentle accents of womanly tenderness, the sweet music of childhood's mirthfulness—all are there to fill the heart with joy. But the love of earth too soon becomes idolatry—the sunshine of prosperity too soon draws out those noxious vapors which obscure the pure light of heaven—unholy meteors begin to gleam over the path of those happy beings, in place of the steadfast light of GOD's beneficent smile, and then comes the tempest! The desire of their eyes is taken from them at a stroke—an idol is dethroned in their hearts—and, though in the first bitterness of their bereavement they may sit like Rachel mourning for her children and refusing to be comforted, yet in the end they will learn patience under their affliction, and be taught to exclaim, "The earth is the LORD's, and the fulness thereof: let him do what seemeth good in his sight."

And have not nations also their storms in harvest? Who does not remember the summer of '32, when wealth was pouring into our country like a continual stream; when our sails whitened every sea, and our merchants were as princes in the land. We were then as a shining mark among the nations, and the pride of power and self-knowledge was among our rulers. But the protecting arm of the LORD was for a time withdrawn; the "pestilence that walketh in darkness" was permitted to go abroad among us, and deep fear was among the people. The earth gave forth her fruits in unwonted profusion—fruits tempting to the eye and luscious to the palate; but the prohibition once uttered in paradise seemed fearfully renewed, and "on the day that thou eatest thereof thou shalt surely die" seemed inscribed in legible characters upon every thing that was pleasant to the taste of man. To use the expressive language of one whose words are sometimes as graphic as a painter's pencil, "It seemed as if death kept guard over every avenue of enjoyment." Yet the aspect of nature remained the same. Day after day the sun pursued his allotted course in majestic brightness, and gathered his gorgeous drapery of clouds about him when he sunk to rest. Night after night the stars looked down, with their soft, sweet eyes, from heaven's high watch-tower.—The freshening dew still visited the thirsty soil—the perfumed breezes forgot not their gentle ministry among the flowers—all the operations of nature were carried on with undeviating regularity; but the blessing which had heretofore been a part of man's heritage was withheld, and without that blessing the very sustenance of life became the most fatal weapon of death.—Deep gloom fell upon all men: the pride of life was forgotten—the pomp of riches was unheeded—the only question asked was, "Watchman, what of the night?" the only answer, "Except the LORD keep the city, the watchman waketh in vain!"

From the Missionary.

APPRECIATION OF THE CHURCH BY THE COMMON PEOPLE.

It is a prejudice against the Church, much used by those who are not friendly to her interests, that she does not suit the common people—that her institutions and services are only fitted for the intelligent, the educated, the refined class of the community. All who know any thing of her influence in England or in our own country, know that it is not so. But the *argumentum ad ignorantium* will always be a popular argument. We have been so much pleased with a letter which casually fell under our notice, in a distant part of the country, that we asked and obtained permission to make some extracts from it, in illustration of the estimate entertained by the common people every where of the Church as we receive it, and of the deep hold which it has on their confidence and affections. The writer is a plain, but intelligent and pious country woman, who has lived at service in one of our large cities, (we need hardly say, in New England) and it is addressed to her sister, in the city, in the same humble but honorable station. We omit all the localities and all the names, only premising, what would doubtless be inferred, that it is of the venerable presiding Bishop, Dr. Griswold, that she writes.

—— *Sept.* 19, 1837.

My dear Betsy—Frances has just called upon me, and said she had received a letter from you, and that you wished me to write to you. I had not forgotten my promise; but, truly, my moments have all been occupied the summer past, and want of time must plead for me: although, I believe that is an excuse generally made by the indolent; but I do not feel willing to have my silence imputed to that cause. * * * * * * * * We had a most delightful visit from our dear bishop; and oh, how I wished you had been here, to ratify your baptismal vow in the holy rite of confirmation! Eliza and Frances were among the number. Oh, I do feel that the visits of that holy man are blessings to us; and every one I fear to be the last, as, at his advanced age, we cannot expect many more. Six were added to our number. It was truly a happy season for us, and I trust a profitable one. Frances tells me you have the clergy of our Church to preach at N——— often. I am rejoiced that you do: for what can be more refreshing, after being deprived of the blessed privilege of uniting in our beautiful liturgy for a time, than to hear that a minister of our own dear Church is to perform divine service! How many a time has that information caused a thrill of pleasure in my heart; more easily conceived by those who have been deprived of that privilege than described!

Frances says, Dr. ——— says we shall be helped! I hope he will not forget it. I think we are slowly gaining strength, and in time will be able to stand, without aid from abroad, and contribute to the weaker brethren. But that time has not yet arrived. We have not so much as a Prayer-book for the desk, or a surplice for the minister, or a carpet for the chancel, or a chair or kneeling stool for the same; nor can we be summoned by the delightful sound of the "church-going bell." But, thanks be to GOD, we have a house consecrated to the worship of ALMIGHTY GOD, and a good man to minister at the altar; and these are blessings which I must highly prize.

Last Sunday week, the Rev. Mr. ——— of ——— preached in our church, and administered the communion. The Reverend Mr. Vaughan, Secretary for Foreign Missions, gave an address in the afternoon. In the evening, there was a missionary meeting, at ——, which we attended. I was highly interested and delighted. We are very desirous of doing something for missions ourselves, but it must inevitably be very little. Although, to use Mr. Vaughan's words, "were there but one poor widow here, he should feel it his duty to address us on that important subject; as it is not the amount of money collected, he was laboring for, but to diffuse intelligence upon the subject."

My dear Betsey, you must excuse me for scribbling so long, and saying nothing; but I beg you to take the will for the deed, and accept my best wishes for your temporal and spiritual welfare—not forgetting Mr. D——, who I hope has examined the claims of the Episcopal Church. If he has done so candidly and impartially, we know the result will be in its favor.

Ever your friend truly.

We will add but one remark to this most interesting letter, only to say, that after the grace of GOD, we need desire nothing better for the Church than the extension among its members of the spirit which dictated and pervades it—the very spirit of her who brought the alabaster box of very precious ointment, and of her who cast into the LORD's treasury the two mites which were all the living she had.

For the Churchman.

HEATHEN CRUELTY AND SUPERSTITION.

The Churchman is so strenuous and consistent an advocate in the cause of missions, that I doubt not but that its editor will publish the accompanying extracts. They forcibly exhibit the pressing necessity of increased zeal, and earnest prayer, in behalf of those who yet dwell in darkness and the shadow of death.

> "May the cry of pagan anguish,
> Through our inmost hearts now sound;
> Countless souls in misery languish:
> Let us haste to heal their wound."

These facts are furnished by the missionary Boyce, when sending his report in 1834, from Caffraria, in South Africa. C.

'A poor decrepit old woman came to us, nearly dead with hunger, to solicit food; the people of the kraal to which she belonged having driven her away, because she was no longer able to plough the land or bring home wood and water. The very aged are almost always treated with barbarity in this country, and looked upon as an incumbrance to all their friends, who either neglect or altogether abandon them. Last night she wandered to a kraal not far from us; but was driven away, to lie in the open field, notwithstanding the inclemency of the weather. When I inquired whither she intended to go, she replied, that she knew not, but must roam about till the wolves found and destroyed her: and this she uttered with apparent indifference and unconcern. We gave her food, and made provision for her necessities.

—Itinerated on the Dubi. As we descended the river, we beheld, on the opposite side, a concourse of men and women dancing, and a doctor practising his arts of divination before them. I rode straight to the place. The men and women continued dancing and singing, and clapping their hands, to incite the discoverer of witchcraft to a vigorous discharge of his duty. Sometimes he rushed through and through the ranks of the people, brandishing his assagay in a furious manner: at other times, he leaped and danced, and put his body into various odd postures in front of them; and, when exhausted, closed each exertion with a short speech. I sat quietly down on the ground, between the doctor and the multitude, carefully watching; but my presence evidently disconcerted him, and excited various remarks among the people. The doctor had already discovered the "ubuti," as the bewitching matter is called; and a man was sitting before the assembly, charged with the preservation of the said "ubuti," till the doctor should examine it, and declare its kind and qualities. I had not sat long, however, before he discovered that further search was unnecessary; as he had brought out all and every thing which the evil-disposed person, who, in this instance, was said to be the master of the kraal, had employed to affect the people with sickness. The master of the kraal asserted his innocence in vain: the doctor's accusation was sufficient proof of guilt. I sharply reproved him for being a liar, a murderer, and a shedder of innocent blood in the land, and the people for being duped by such a designing man; and then, walking up to the "ubuti," took it up, though composed of rather unpleasant materials, and put it into my pocket. This raised a general cry of consternation and displeasure; all exclaiming, "You must not do so: put it down again, put it down again." I said, "I shall not: I am going to examine this stuff, and see of what it is made." Accordingly, I unclosed each of the three rolls; and, having removed the outward cover of a piece of an old kaross, found that it consisted of pieces of stick burned nearly to charcoal, cow-dung, and other filthy materials. The doctor then related how the master of the kraal, in a certain mysterious manner, had employed those articles to cause his people to sicken and die.—However, the accused person came well off; for, instead of being put to death, or burned with hot stones, he only had *to give the doctor a cow or two*, and slaughter an ox to feed him and his associates. The opposition which I made to his craft exempted the poor man from further punishment. The next day I preached at his kraal; and, while assembling the people, the doctor himself sought my friendship, and accosted me with the familiar appellation of "umlingani waru"—"my equal," or "my companion" But I said to him, in the presence of all the bystanders, "What, *your* companion! No; never the companion of such a servant of the devil as thou art." He said no more; but was offended, and refused to attend the preaching.—Six or eight of his friends tarried with him: all the rest of the people listened to the word; and, after we rose up from prayer, I quietly went on my way. A man was sent to carry away the "ubuti" to some unknown place, in the dead of the night; and, after that, the doctor pronounced the master of the kraal "clean," by which he was released from any further penalty and danger.'

CHANGES.—The following record of the venerable Dr. Rudd, the editor of the Gospel Messenger, will awaken salutary reflections in the mind of the reader.

While ruminating upon the movement of the Convention, and to assist our memory in a few particulars, we have turned to the Journal of 1805, in the early part of which year we were admitted to the sacred office. That Journal occupies but *eight pages!* If the following list is not perfectly accurate, it must be attributed to this circumstance. Though the record is but little more than that of 'death's doings,' it may be salutary—admonishing it certainly is. Of the *twenty-eight* whose names are given, *ten* survive—but *four* only of these are now in the Diocese. Of these last, *two* only have seats in Convention. Those who remain may well wrap themselves in their mantles, and stand at the entrance of their caves, to see what the LORD GOD may say more unto them.

List of the Clergy of New York—1805.

Rt. Rev. Benjamin Moore, D. D., Bishop,	*dead.*
Rev. F. Beasley,	now in New Jersey.
P. Chase,	now Bishop of Illinois.
Elias Cooper,	*dead.*
Seth Hart,	*dead.*
William Harris,	*dead.*
J. H. HOBART,	*dead.*
Cave Jones,	*dead.*
Bethel Judd,	now in Connecticut.
Jonathan Judd,	now in Maryland.
Daniel Nash,	*dead.*
Evan Rogers,	*dead.*
George Strebeck,	*dead.*
Fred. Van Horne,	*dead.*
Peter A. Albert,	*dead.*
Theodosius Bartow,	*dead.*
E. D. Barry,	now of New Jersey.
Abm. Beech, D. D.,	*dead.*
David Butler.	
Abm. L. Clark,	*dead.*
John Ireland,	*dead.*
R. C. Moore,	now Bp. of Virginia.
Joseph Perry,	*dead.*
Davenport Phelps,	*dead.*
Thomas Lyell.	
Isaac Wilkins,	*dead.*
C. Stebbins,	missionary.
John C. Rudd,	missionary on L. Island

For the Churchman.

ADHERE WITH FIRMNESS TO YOUR CHURCH.

Although far removed from the scene of your useful labors, Mr. Editor, yet I feel that I, among numerous others of your readers, have received much instruction, (in vain sought elsewhere,) as to the claims and rightful distinctions of your branch of the Church of the living GOD. As the following extract from a late esteemed work of one of the New Brunswick clergy may tend to confirm some members of your Church in their attachment to it, (in a spirit of firmness, yet of Christian charity also,) I submit the insertion of it to your better discretion.

> "I love thy Zion, LORD!
> The house of thine abode:
> The Church, O bless'd Redeemer,
> Saved with thine own precious blood.
>
> Beyond the highest joy
> I prize her heavenly ways;
> Her sweet communion, solemn vows,
> Her hymns of love and praise."

ORION.

Nova Scotia, July, 1837.

'It is the fashion of these days to exclaim against your Church, and it is deeply to be regretted that, among those who are endeavoring to promote her downfall there are many conscientious, though mistaken, persons to be found. But the Church of England, whatever abuses may have been cherished by the supineness of some of her adherents, has the strongest claims upon the affection and veneration, not only of her own members, but of every class of persons who believe the Bible, and who love the truths which it declares. The Church of England maintains in her creeds, articles, and liturgy the vital doctrines of Christianity, and defines them with fulness, clearness, and precision. The Church of England has been, in the hands of GOD, an impregnable bulwark against infidelity and superstition. The Church of England has given birth to the brightest ornaments and ablest advocates of the truth that have ever lived within the pale of Christianity since the days of the apostles. The Church of England has been one of the most honored instruments in diffusing throughout the world the light of pure religion. She has been the source of spiritual blessings to an incalculable number of souls, and stands at this moment, amidst the churches of Christendom, unequalled in the purity of her doctrines, the soundness of her polity, and the actual amount of true and vital piety which pervades the hearts of her members.

From such a Church, which has taught you the elements of truth, and provided for your advancement in the genuine principles of religion, do not separate upon light and trivial grounds. The idea of forming a purely spiritual Church is attractive, but chimerical. The project is impracticable. For a little season the scheme will appear to succeed; novelty will give it a momentary impulse; and the limited character of the society which unites for this object, will render it more easy to advance, and to wear the aspect of success; but when the society enlarges, when the charm of novelty is gone, when differences of opinion begin to discover themselves among its members; then it will be found that separation is not the road to spirituality; that schism is not the parent of union and peace; that dissent, with all its golden promises, neither tends to advance the glory of GOD nor the interests of vital religion. For a confirmation of these remarks we could refer you to a little work entitled "Christian Fellowship, or the Church Member's Guide," by J. A. James, of Birmingham. Mr. James is a Congregational dissenter of no small eminence, and has written with a view to guard the members of his communion against the peculiar dangers which attend their form of church government; and this little work has been republished in America, for the use of the Baptist churches, as the best guide and directory which could be presented to them. Read the concluding chapter of this work, where Mr. James describes the various causes of the schisms, divisions, and fierce contentions that agitate their communion; read it with candor and attention; and we think you will say at the conclusion of it, the good old paths are best; the Church in which the providence of GOD has placed me has, after all, the best claim to my affection and esteem; she has her imperfections, but other systems have them more extensively; like the ark, she has inconveniences and restrictions within her walls, but all is a sea of troubles beyond them. There may be those who prefer restlessness to limitation, to go to and fro over the troubled waves until the waters subside: but my choice is different; to find rest for the sole of my foot, I must tarry within, until the season of conflict is past, and permission is given to me to go forth and take my station upon the summit of the everlasting hills.

Such, we conceive, is the course which prudence dictates. Why should a different one be adopted? We appeal to the members of the Church of England. Why, upon becoming deeply concerned for your souls, should you think it necessary to forsake your Church?—Has she taken from you the Scriptures of GOD? Has she forbidden you to pray? Has she prohibited you from trusting in JESUS, or dedicating your life to his glory? Your heart tells you she has not. Perhaps it tells you more, that it was within her venerable walls your soul was first touched with a sense of divine things, and your mind first irradiated with heavenly light. There, possibly, your first serious impressions were received; there your first prayer of faith was offered; there you first learned to value a *Saviour; there you found joy and peace in* believing. And is separation from your Church the duty you owe her for having been, in the hands of a gracious GOD, the ministering instrument of these unspeakable blessings? No; rather pray for her peace and prosperity—rather seek to strengthen her cause—rather study her doctrines more closely—examine her principles more attentively—search more thoroughly the grounds which ought to attach you to her communion—above all, strive to imbibe the spirit of holiness which pervades her offices and formularies, and to exhibit the excellence of her tenets by a decided but humble and spiritual walk with GOD. For these things there is no prohibition in your *Church.* If holiness be your aim, you need not seek it in separation. If vital religion be your heart's desire, you need not forskae your Church to enjoy it. You may read your Bibles, love your Saviour, pray to your heavenly Father, hear the Gospel preached, approach the ordinances of CHRIST, enjoy Christian fellowship, advance in spiritual religion, and prepare for the Church in glory within the pale of her communion, as well as in any other society of Christians which the compass of the world contains. May the Author of heavenly wisdom convince you of this? May he preserve you from a step which would be inconsistent with your best and highest interests. May he grant you to see the evils of those divisions which rend asunder the body of CHRIST! May he enable you, while living by faith in the Son of GOD, and witnessing a good confession before the world, to "preserve the unity of the Spirit in the bond of peace!"'

From an English Tract.

SIX CONSIDERATIONS TO EXCITE SUNDAY SCHOOL TEACHERS TO ZEAL AND PERSEVERANCE.

First.—*The soul of each child is immortal.*

When the world and all things in it shall come to an end, the soul of each child in the school will be unspeakably happy or miserable. How important then is your charge! He that winneth souls is wise. Prov. xi. 30.

Second.—*Each child is a sinner.*

And by nature lying under the awful sentence of condemnation. Rom. iii. 23. Psal. xiv. 2, 3. John iii. 19. 2 Cor. v. 19-21. John iii. 36.

Third.—*There is no Saviour but* CHRIST JESUS.

All other refuges are false and delusive, but his blood cleanseth from all sin; and the blessings of his salvation are offered freely, without money or price, to all who believe in his name. But children naturally know nothing of CHRIST JESUS; and how shall they believe without an instructer? Acts iv. 10-12. Isa. liii. 2-12. Heb. ix. 28. John iii. 16, 18. Rom. v. 1, 8-10.

Fourth.—*The time is short.*

And death is certain. We know not what a day may bring forth, nor are we sure of another opportunity of meeting with the children, to tell them of an eternal world, or to exhort them to flee from the wrath to come. Now, then, is the time to speak of CHRIST's love to sinners, and to point out his ability and his willingness to save to the uttermost, all who come unto GOD through him. Isa. xl. 6, 7. Eccles. ix. 10. Psal. xc. 3, 10, 12. Heb. iii. 15.

Fifth.—*Success belongs to* GOD.

But the use of suitable means belongs to us.—And whether a teacher is permitted to see the fruits of his labors in the real conversion of his scholars, or otherwise; his duty is equally the same. It should be sufficient for us to know, that at the time which best pleaseth Him, GOD will command a blessing. Eccles. xi. 6. Acts i. 7.

Sixth.—*Teachers are answerable to* GOD *for the diligent and faithful use of every talent which they possess.*

Matt. xxv. 14-46. Ezek. xxxiii. 2-9.

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[*] Written during the great commercial distress of April, 1837.